

# REFORMED CHURCH MESSENGER



AUDITORIUM OF THE BEAUTIFUL TRINITY REFORMED CHURCH

Broad and Venango Streets, Philadelphia

The Rev. Purd E. Deitz, pastor

## *The Most Fascinating Task in the World*

A teacher may be regarded (if he be honestly a teacher and not a burlesque) as an agent of God; for it is his function in life to deal with the most delicate and most perfect material, as far as we know, that God ever created. To work directly for and with people for their mental and spiritual advantage is probably the most fascinating task in all the world; and even if its material rewards were small, its privileges would remain inestimable.

Dr. Archibald Rutledge of Mercersburg Academy

## *A Traveller in Greece*

By Charles Hastings Dodd

He saw — when morning broke — dark  
Cithæron

Poised eagle-like above the silver flow  
Of cold Kephissus, murmuring below;  
And then—the sunny, gentle Helicon!  
Instant to inward sight the ages gone

'Gan there to come, to live, alas! to go—  
Faint iridescent wraiths — like fleeting  
snow

Blown sudden o'er the plains of Orchomon.

First, here, the immortal Homer drank,  
nor blind

To rapturous visions at the verge  
Of waters rippled by the rhythmic wind.

Pale Orpheus, too, all poets' demiurge!  
Himself the traveler stooped and let the  
flood

Pour poesy within—and Attic good.

## *The Limitations of the Machines We Make*

It is too often assumed that scientific inventions prevent misunderstanding. Machines, however, do not understand each other. Man may make a perfect machine but it will still depend upon man himself whether the machine shall be an instrument of understanding or misunderstanding.

Dwight W. Morrow



PAUP

Join the procession and be a member of the  
American Red Cross

PHILADELPHIA, NOVEMBER 13, 1930

## ONE BOOK A WEEK

### GANDHI'S OWN STORY

Now is just the time to read the fascinating autobiography of Mahatma Gandhi which has just been published by the Macmillan Company, of New York, under the editorial supervision of Gandhi's closest friend, C. F. Andrews, for as the Round Table Conference meets, at which the immediate status of India will be settled and her future status planned, no voice will perhaps carry so much weight as Gandhi's—even though he be not a member of the Conference. As someone remarked the other day: "Gandhi's slightest whisper in his jail is more potent than all the councils or armies in India." There is some truth in it. There he lies in his prison—but he rules millions of hearts in India. How explain this remarkable man and his equally remarkable power? How explain the hold he has upon the people when all his council to them is to fight not with sword or gun—they go with your oppressors—but let your weapon be spiritual—the power of the spirit, non-acquiescence in wrong, above all love for the evil doer while you hate his evil ways? For that is about what his counsel comes to. This book helps to answer these questions while at the same time it gives the religious and political views of the most talked of man in the world and tells us in his own words just how he arrived at his conclusions and positions.

The first 100 pages of the book are devoted to the story of childhood, school days and study in London where he went of his own accord, at the age of sixteen, to complete his education. These pages are really entralling. They are a picture of a world almost incomprehensible to a Western mind. Family life, caste, methods of education, religious practises—of them few of us have any idea. Here we get and get it vividly—the good and the bad. The only thing that sounds familiar to a Western mind is the criticism of Gandhi of the schools he attended because they utterly neglected religion, and he rather thinks that religion should be the chief thing taught in a public or private school. Out of this Eastern environment Gandhi worked his own way, against the counsel of all his elders, and the dread of his relatives that in going to England he

would have to break all the rules of caste, and settled down in London to learn all the Western world had to give him. And he learned a lot. Here he first came in contact with the New Testament and suddenly found himself devouring Christ's teaching about passive resistance, love of the enemy, and soul-force as the only weapon permissible to a Christian. The words gripped him just as they had Tolstoy some years before, and he was never the same man again. During every succeeding year the conviction that love, soul-force, was the only force that could accomplish any good in the world, grew stronger and stronger.

After finishing his studies at London, and after a short visit to his home in India, he went to South Africa to practise law. He almost immediately found himself entangled in the race struggles going on—the white population put the Hindus there in the same category as the negro, and deprived them of all their rights so that a real war had broken out among the races—and here he began his first practical application of his passive resistance and soul-force. There are 150 pages of this story in his own words and if you want to understand Gandhi and his philosophy of life and see how much more courage it takes to fight the way Christ and Gandhi did than to fight with swords, read these fascinating pages. You will rub your eyes. Better still, you will think as perhaps you never have before in your life. For the wonder of it all is not that Gandhi held this philosophy—this religion—and taught it, but that it worked. There in South Africa the blacks who refused to fight their oppressors or to hate them won the victory and won it so decidedly that it took the white governors and statesmen and generals months to get over their astonishment—and some of them never did. I have not read such astounding pages as these in years.

In 1914 Gandhi returned to India and the last third of the book is devoted to the story of the growth of the "soul-force" idea in his own mind, the spreading of the idea as the gospel for India, the application of the idea practically as certain exigencies arose in the relations of the Indians with the British Government, and the attitude one who held a gospel of universal love, forgiveness, non-violence, and purity of soul should take toward some of the ancient customs of India, such as child-marriage, and caste. Here is the in-

teresting story of the founding of his famous "Ashram," the religious community from which his influence spreads and where his disciples are trained and to which all his followers turn their feet. Here too, we have the story of his various conflicts with the government and the story of their outcome as he applies his principle of passive resistance to them. It is a new story in history and deserves the careful study of all students of religion.

Let me close this review with a quotation from the striking introduction to the book by the Rev. John Haynes Holmes, perhaps the leading exponent in America of Gandhi's views: "In a recent article in the 'Century Magazine,' I declared that if Mahatma Gandhi is to be understood by the Western mind, he must first of all be seen as the immediate successor to Leo Tolstoy in that unbroken line of saints and seers, running like the stitches of a golden thread through the tangled pattern of human affairs, who have insisted that man, like God, is spirit, and can achieve his ends and thus fulfill his life only by using the spiritual powers of his nature. Gandhi, in other words, like Tolstoy, Garrison, Fox, St. Francis, Jesus, Isaiah, is a 'non-resistant.' This is an awkward and inaccurate word, since it expresses only that negative quality of refusing to meet evil with evil, violence with violence, injury with retaliation in kind, which the average man finds it so difficult to differentiate from inertia and cowardice. 'Non-resistance' as a descriptive term, neglects altogether that superbly positive, even aggressive quality, which Gandhi has defined so nobly in his famous phrase, 'soul-force', and which Jesus has exalted in His immortal injunction: 'Love your enemies, bless them that curse you, do good to them that hate you.' The non-resistant should be known as one who would lift man altogether above the plane of brute physical existence, where he had his origin, to that loftier plane of reason and the spirit, where he has his proper destiny. He would have humanity begin now to live that life of intelligence, constructive good-will, creative love and self-sacrificing service, which distinguishes the human from the animal. Such life is the one thing which can bring God's kingdom upon earth, to displace these innumerable kingdoms of the rod and sword which have cursed man in every age, and now threaten to destroy him altogether."

Frederick Lynch.

### MEMORIALS DEDICATED IN TRINITY REFORMED CHURCH, PHILADELPHIA

The Rev. Purd E. Deitz, Pastor

On Sunday morning, October 26, was held the formal service of dedication of the various memorials provided in the rebuilt Trinity Reformed Church, Philadelphia. A folder containing a cut of the interior of "Trinity Transformed" (see illustration on cover page) and a list of the memorials with donors, was issued for this occasion. In honor of this unusual ceremony the pastor, Rev. Purd E. Deitz, preached a sermon on "Living Memorials," using the text Ezekiel 37:14, "I will put My Spirit in you, and ye shall live." The picture shows a number of the memorials which included the Founder's Chapel, the triple window above the pulpit, the Communion table, pulpit and lectern, as well as pews, flower vases, and other articles of furnishing. Engraved plates signifying in whose memory the different articles were provided were in place for the service. It was a moment of mingled joy and sadness when at the close of the act of dedication and consecratory prayer by the pastor, there came floating down from the tower the strains of the hymn, "For All the Saints Who from their Labors Rest," beautifully played upon the Schneider carillon by Mr. R. A. Mueller.

### THE COMMITTEE ON VACANCY AND SUPPLY OF THE EASTERN SYNOD

Vacancies now existing in the Eastern Synod:

**East Penna. Classis:** First Church, Easton, Pa., D. Frank Baim, 227 S. 7th St.

**Reading Classis:** Faith Church, Reading, Pa., Gordon A. Kerschner, 116 Arlington St.

**Lebanon Classis:** Tulpehocken Church (vacancy Nov. 15); St. John's, Lebanon, Penna.

**Lehigh Classis:** St. John's Charge, George R. Frey, Kutztown, Pa.; Coplay-Mickley's Charge, M. L. Gruber, Coplay, Pa.; St. Andrew's, Freeman C. Zerfass, 220 N. Jefferson St., Allentown, Pa.; Emmanuel, Lansford, Pa., A. R. Coneberger, Lansford, Pa.

**W. Susquehanna Classis:** Buffalo Valley Charge, Franklin A. Cook, Vicksburg, Pa.; Nittany Valley Charge, T. C. Kryder, Mill Hall, Pa., R. D. No. 1; Susquehanna Charge, Mahlon Stout, Allenwood, Pa., R. D. No. 1; Freeburg, Pa., E. E. Ferster, McAllisterville, Pa., R. D. No. 1. There are no vacancies in other Classes.

**Rev. Joseph S. Peters, D.D., Chairman,**

127 South 15th St., Allentown, Pa.

### FALL MEETING OF N. C. CLASSIS

The semi-annual meeting of the N. C. Classis was held in the historic Pilgrim Church, of Davidson County, near Lexington, on Oct. 20 and 21. The opening session was held on the evening of Oct. 20. The devotions were in charge of Rev. B. J. Peeler, of Salisbury, the president of Classis. The principal address was delivered by Dr. J. M. Mullan, district supt. of the Board of Home Missions. Dr. Mullan is always welcomed to N. C. His address was very timely. He presented the present needs of the Board of Home Missions, which should come as a real challenge to every congregation and loyal member of our beloved Zion.

On the morning of Oct. 21 the devotions were in charge of Revs. H. C. Kellermeyer, of Concord, and Chas. Hiatt, of Julian. Serious attention was given to the consideration of the reports of two important committees: the Committee on Evangelism and the Missionary and Stewardship Committee. The recommendations of both were finally adopted as a whole. In consideration of these respective reports, an address was delivered by Rev. W. C. Shaffer, of High Point, on "The Need of an Aggressive Evangelism"; and by Rev. H. A. Fesperman, of Greensboro, on "The Stewardship

(Continued on page 20)

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THE MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

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## EDITORIAL

### THE VANISHING SINNER

One of the classic stories told about Calvin Coolidge is that when he returned from Church on a certain occasion, his wife asked him, "What was the theme of the preacher?" "Sin", he replied. "What did he say about it?" she asked. "He's against it," was the laconic reply.

Well, one wonders just what emphasis is really being put upon sin in the present day pulpit. Certainly opinions differ. Mr. Heywood Broun, the well known columnist, indicts the contemporary Church for "a wave of immorality" because, as he says, "on a basis of investigation extending over a couple of weeks," he has come across no sermon which was not devoted to the deflation of the ego. "Over and over again the minister ascends the pulpit for the purpose of telling his flock that they are all miserable sinners. Out of the reports on more than 40 sermons I have found only one which expressed any delight whatsoever in the achievement of any living man or woman. All were talking of the various imperfections and misdeeds of mankind. God was not mentioned except in passing, but He must have seemed to the average congregation a figure remote and feeble as compared to the devil, whose triumphs were so generally celebrated. The devil must look forward to Sunday, for his library of press clippings waxes each Sabbath. While it is true that he does not get much outright support, he receives an enormous amount of frightened and respectful attention. Certainly, no clergyman ever laughs at him. If I had a 16 year old daughter I would not like to have her hear all this defeatist talk. I am not minded to have her come to believe that the devil is mighty and must prevail. I will not tolerate any body of propagandists who want to send her out into the world licked before she starts. The clergy should scrub up their sermons. I haven't a doubt in the world that there is a considerable public for a stimulating and uplifting Church." Mr. Broun, whose observances unfortunately extend over only a few weeks, admits that he got these impressions, not by attending Church, but by listening in over the radio.

A man, however, who has attended Church for many years and who is recognized as one of the ablest of the younger ministers of our generation, Dr. Ralph W. Sockman, of the Madison Avenue Methodist Episcopal Church in New York, contributes the first of a series of three im-

portant articles on "The Morals of Tomorrow," in the November issue of *Harper's Magazine*, under the subject of "The Vanishing Sinner," in which he says that "It is about as hard to get a conviction of sin these days in the courts of God as it is to get a conviction of Volstead violation in the courts of New York." Dr. Sockman maintains, moreover, that "the denunciation of sin has lessened both in passion and volume. When pulpit and pew lose the vivid sense of a personal God, with His definite laws and visible punishments, there is an abatement in the tone and temperature of their discussion of sin. The modern man, of course, feels that he must show some interest in social evil and crime waves. He expects and endorses sermons filled with general indictments of these. But men are not convicted on general charges. It is safe to assume that Sunday morning discourses on America's lawlessness or the gambling spirit or the jazz age do not send many sinners home in agony of conscience." Dr. Sockman says that the congregational repetition of the line in the Lord's prayer, "Forgive us our debts," is about the nearest to confession of sins that the average Protestant Churchman exhibits, and it is safe to assume that "few if any souls are stirred to searching repentance by it." There is an atmosphere of mutual exoneration, in which the sense of sin can hardly survive. "To err is human" and "everybody does it"—these form a defense which can stave off almost any conviction of sin. He declares that the Churches have adopted a "hush policy" regarding a doctrine of depravity and are becoming a "fellowship of natural amiability."

In view of all this, what is the duty of the moralist? Should he seek to "arrest the vanishing sinner, and bring him back into the divine court room and into a state of obedience to divine authority?" That, according to Mr. Walter Lippmann, is the function of those who believe in the Church's God. Dr. Sockman says that would be worse than futile. "Minds trained in a democracy demand service even of sovereignty." Therefore, "though we be theists and wish to bring men to understand our God," Dr. Sockman says that "we must, like the humanists, start with human nature and its needs."

Among the sanctions which the modern mind recognizes and in which we may find promise for moral progress, Dr. Sockman mentions the intense and increasingly intelligent

interest in health, both as a privilege and a duty. With this goes the importance of healthy-mindedness. Another hopeful fact is the wide-spread insistence on intelligence which, although it is not a satisfactory substitute for the old moral convictions, yet can be lifted from mere pride of intellect to a passion for truth and a hatred for falsity or sham. A third point of approach to the "hard-boiled" conscience of our generation is the sense of honor, the delight in good sportsmanship, not only the yearning to play the game according to the rules, but also a willingness to change the rules in the interest of improving the game. Many who will be utterly deaf to any legalistic denunciation of sin will pay heed to these very human challenges. In some such ways we must come to terms with the needs of men, by presenting moral appeals which stimulate the appetites for soundness, truth, and beauty. To those ecclesiastics who will be inclined to criticize this as an emasculated moral appeal, Dr. Sockman brings the reminder that "the Founder of Christianity interprets His function as that of inviting men to a feast . . . Morality does not have to surrender to humanism as being without divine sanction if it seeks that sanction by going more deeply into the hearts of men rather than over their heads." He has the faith to believe that if you go deeply enough into the nature of man, you will find not only how much of "morality" is man-made, but you are bound to discover "some hungers and satisfactions which are not made by man but are created in man."

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### SAD EFFECTS OF WATER SHORTAGE

The recent drought and the consequent water famine has had consequences far transcending the influence upon the crops. Indeed proponents of the theory that "cleanliness is next to godliness" may well consider the moral as well as physical effects of a continuing drought.

A news dispatch published on election day tells us that at Frederick, Maryland, girl students at Hood College have been "prohibited from taking more than one tub bath a week." According to this dispatch they were instructed by Dr. Apple, President of the College, to "confine their ablutions at other times to sponge baths." Someone hereabouts opines that this is an added reason to join in the supplications for rain; while another was heard to say that the institutions of the Reformed Church should be kept clean at any cost, even if we have to page the Atlantic Ocean. Quite a number of other more or less homiletical remarks are suggested by this report, but we prefer to allow our readers to add the religious implications and merely say that we hope for the best.

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### THE ABUNDANT LIFE

"Our religious institutions are all cluttered up with things that make no deep difference to life. *There are just a few things in religion that lead men into abundant living.* (1) To see that this world is not the child of chance and the sport of atoms, but that God is over all and in all, so that hope lies ahead of us and of our race like a sun forever rising and never going down—that does it. (2) To find within ourselves spiritual resources like wells with deep springs, so that as from the physical world we draw the inward strength by which we live indeed—that does it. (3) To walk in the companionship of the divine until we grow inwardly like the Christ we live with, and across the years achieve dependable and useful character—that does it. (4) To find our life's meaning not so much in the things that serve us as in the worth-while causes that we serve, so that identifying ourselves with something greater than ourselves we build expanded lives and leave behind us a finer world—that does it. Such things bring abundant life."

These words were spoken a few weeks ago by Dr. Harry Emerson Fosdick, in the first sermon preached in the magnificent new Riverside Community Church, New York. They define his conception of what that Church must emphasize if it is to succeed in leading men into the abundant life. The four things so forcefully stated by Dr. Fosdick should lead us to deep searching of heart. *Are these the things our Churches are doing—or are we expending all our energies just to keep the machinery running?*

### "STRENGTHENED HIS HAND IN GOD"

The story of the love of Jonathan for David is one of the most beautiful within the covers of the Bible. David himself testifies that Jonathan's love was "passing that of women!" And whether we shall rightly interpret that statement or not, there can be no question as to its depth or fervor. Although little is said of David's love for Jonathan, we may surely infer that it was a reciprocal affection. Of the strength and sweep of that affection on the part of Jonathan more need not be said than that it is almost without parallel. More than once it is asserted that Jonathan loved David "as his own soul," and such love surely fulfills the second great commandment of Jesus, "Thou shalt love thy neighbor as thyself!"

The love of Jonathan was utterly free from selfishness. Once and again he risked his life to save the life of David, when his enraged father sought to slay him. Moreover he was willing to step aside from his own rightful place, as inheriting the kingdom, and take a subordinate position under David. It is a beautiful story, and his love appears the more beautiful when contrasted with the insane hatred of Saul, or the mad endeavors of other men to win a crown. The light seems the brighter that breaks forth in the midst of surrounding darkness.

The song of the women when David had triumphed over the monster, Goliath:

"Saul hath slain his thousands,  
And David his tens of thousands"—

aroused Saul's jealous spirit and he began to seek the life of his young deliverer. Even while David was striving to exorcise the evil spirit that possessed him, Saul hurled his spear at him with murderous intent, but David was alert and dodged the missile. At length the young man became an outcast—even cast his lot with the hated Philistines to save his life. Through all these bitter experiences Jonathan's love does not waver; and now as David finds a temporary hiding-place in the forests, Jonathan finds him and comes to his aid. It is said that love is blind, but unselfish love, like that of Jonathan, has wonderfully clear vision. It is jealousy and anger that are blind, but love finds the object of its quest even in the darkness or the thick woods! "And Jonathan, Saul's son, arose, and went to David into the wood, and strengthened his hand in God!"

Just what Jonathan did to strengthen David's hand we may not know. Without doubt there was an expression of tender sympathy; very probably he had brought food with him, or needed clothing; possibly he found a stone on which he might pillow his head, as did his great ancestor Jacob on the way to the home of his forefathers, and which became to him 'the house of God!' This much, however, is not left in doubt,—Jonathan "strengthened David's hand in GOD!" It was a noble service to make David's hand strong, but it was far nobler to make it strong—in GOD! *In some way he lifted up his friend's hand until it was held fast in the grasp of the Almighty!*

This fine phrase—"strengthened his hand in God"—is worthy of consideration. There are so many weak hands that need strengthening, and it is a beautiful ministry by which they are made stronger. We may strengthen one another's hands—husbands for wives, and wives for husbands—fathers and mothers for children, and children for fathers and mothers—pastors for their people and people for their pastors! Oh, the world is weary and continues to wait for such a kindly ministry—the ministry that is like unto His Who said, "Come unto Me, all ye that labor and are heavy laden!"

G. S. R.

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### CAN THIS BE TRUE?

The Honorable Joseph V. McKee, President of the Board of Aldermen of New York City, told the members of the Men's Bible Class of the Riverside Church of that city on the Sunday before the election, "It is my belief, from observation in every part of the country, that there has never been a time in our history when so many have been faithless to their trust as public officials. This lowering of standards appears to pervade all branches of the public

service. It has made its influence felt in the most sacred of our obligations. Even our Judges have been faithless to their trust." This judgment of a high official is arresting, to say the least. He believes, to be sure, that laxity among officeholders is an expression of "a general moral breakdown affecting all classes of society," and he suggests that we must make our religious teachings part of our practical, everyday lives, instead of expecting that the problems of our industrialized society will be solved by merely quoting from the Scriptures. People of high standards of conduct and morality must truly interest themselves in public affairs and must work to place only men of the highest ideals and principles in public office. We can well agree with him when he says that "the world is suffering today from too many poor Protestants, too many poor Catholics, and too many poor Jews." Mr. McKee's appraisal of the situation we face is in harmony with the statement of President Hoover that "*we are suffering from a subsidence of our moral foundations.*"

Who can doubt that it is high time for America to "stop, look, and listen," yes, actually to repent in sackcloth and ashes, if such an estimate is even approximately correct? Can the phrase, "corrupt and contented," once applied to Philadelphia, be justly applied today to the nation as a whole? If so, what are the real causes for such a condition, and how shall the true remedy be secured and applied?

For the best letters (of not more than 300 words), in reply to these questions, which are received by the editor by December 1st, the MESSENGER will give some valuable prizes. Because the question concerns so deeply the future of our country and the world, will you not make your contribution toward its solution?

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### THE NEXT STEP

Over and over again the MESSENGER has been asked: What is the present status of the Church Union Movement? It will be remembered that the Committee of Twenty-one, appointed by the General Synod of Indianapolis, made announcement in September that, after due deliberation, it had unanimously adopted the following proposal offered by our Commission on Closer Relations:

"1. That it appears to the Commission on Closer Relations that further negotiations for union of the three Churches on the basis of the present Plan are not expedient or practicable, and therefore requests that the Plan be not submitted to the Classes for further action.

"2. That in view of suggestions received from the Classes, the Commission on Closer Relations proposes to enter into conference with the Commission of the Evangelical Synod of North America and formulate a Plan of Union in such a way as would be agreeable to the two Commissions, and submit the same to the Committee of Twenty-one at such a time that the revised Plan may be brought for final decision to the Spring meetings of the Classes of the Reformed Church in the United States."

The Plan of Union which was before the Church for consideration during the last few years is thus set aside by the action of the Committee of Twenty-one. The MESSENGER confesses that it was favorable to the adoption of this Plan as presented, and we cannot help regretting that it did not seem feasible to "carry on" with the Plan as proposed. However, some of the pastors and people of the Church of the United Brethren of Christ, as well as some of the pastors and people in our own denomination, were conscientiously opposed to the movement as it was formulated in that Plan. Its final adoption was admittedly very doubtful, and in view of the action taken it seems futile now to discuss it further.

We are not in the confidence of the Commission on Closer Relations and do not know what they have done in these two months since the action of the Committee of Twenty-one, to carry into effect the proposal which they themselves suggested. We believe it is a proposal which meets with general approbation, and it is to be hoped that nothing will interfere with the consummation of the union now proposed. Judging from what we have heard in all sections of the Reformed Church, there is a genuine interest, and in some sections a real enthusiasm, with regard to the proposal to

formulate a Plan of Union with the Evangelical Synod of North America. It is obvious, however, that if the Committee of Twenty-one is to have proper time for a final decision, so as to bring the new Plan before the Spring meetings of the Classes (when many of these Classes meet in January and February), *there is no time to be lost*. In the meantime, it is an obvious duty that, under the leadership of the Commission on Closer Relations, mutual acquaintance between these two Communions shall be fostered in every possible way. The MESSENGER is certainly ready to co-operate with the Commission at every point. Is not this the next step?

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### A GRATIFYING RECORD

Perhaps it may be pardoned if we thus call attention to the gratifying fact that in this difficult year, when the financial stringency was so general, our Board of Christian Education was enabled not only to pay with its usual promptness all interest due on the mortgage on the Schaff Building, but also to pay in July \$25,000 on the principal. In doing this it kept up its annual practice, for every year since the completion of this beautiful building that amount has been paid on the principal indebtedness. Although the percentage of vacant office space is larger than it was two years ago, there is no large office building in this city which is so well filled, and the general satisfaction among our tenants with regard to the splendid way in which the Schaff Building is conducted should be gratifying to the Church, which owns the building, as it is to us.

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### A CHORISTER'S COMPLAINT

Organists and choir directors hesitate to call their pastor's attention to their failure to co-operate with them in producing a harmonious service of worship. With many pastors there is thorough co-operation, but in too many instances pastors are indifferent toward the work of organist or choir directors. In some instances, unfortunately, pastors seem to have no sense of the beauty of worship. Recently the organist and choir director of a large and influential Church complained strongly of his pastor's lack of consideration for the music in the service. He said, "My greatest joy is a dignified, co-ordinated, harmonious service—a service in which the hymns, anthems and organ numbers shall be in perfect harmony with the sermon theme. But I never know my pastor's themes until he preaches his sermons. He leaves the selection of the hymns to me. The result is that seldom do we have a harmonious service, and often the hymns and anthems are a positive discord in the worship. Discerning members note this, but I am powerless to prevent it. If the pastor would give me four weeks' notice of his sermon themes I could then arrange a harmonious service. That length of time is not too great, as new anthems must often be secured and it takes time to drill the choir so that the music may be rendered satisfactorily. I would not think of giving a new organ number without weeks of study and the anthems likewise must be given weeks of practice. My pastor's lack of co-operation works to his own injury, my injury, and that of the congregation. We have every opportunity a congregation could desire, but we have a most unsatisfactory service because the pastor will not co-operate with me in the music."

This organist's complaint was just. His soul was in the producing of a beautiful, worshipful, harmonious service, but the pastor's indifference cost the congregation a great loss. There can be no real, harmonious, worshipful service without close and harmonious co-operation between pastor, organist and chorister. Of course this cannot be done if the pastor himself does not know what his sermon themes will be until Saturday evening.

About a decade ago a layman of a very large and wealthy Church in New York offered his pastor \$10,000 if he would give him control of the music. The pastor promptly refused the offer, because that pastor, organist and chorister so co-operated that each service of worship was a spiritual joy to all who came to the House of God.

*Now and Then.*

## The Parables of Saged the Sage

### THE PARABLE OF THE MINUTE HAND

I was in a City which is not my home, and it was the day before the Sabbath, and just before the Luncheon. And I looked at my watch and discovered that there was Dust inside the Crystal. So I opened my Watch, and took a corner of mine Handkerchief and essayed to wipe out the Dust. And the Handkerchief must have caught the end of the Minute Hand, for it flew out of the Watch. And albeit I sought for it as it were with a Lighted Candle, I found it not.

And I went to Lunch, and I may not have looked at my Watch as Many as Forty Times, but every time I looked, I was reminded of the Accident.

And I discovered that while a Watch that hath but the Hour Hand doth enable a Man to make a Fairly Good Guess, and for Many purposes might be better than No Watch, the man who wanteth to learn the Time is interested in Minutes as Well as Hours.

And I look with Little Sympathy upon those folk who Carry Watches, but are forever looking at their Inaccurate

Turnips and Inquiring, Hast thou the Correct Time? and saying, I must have forgotten to Wind My Watch, or My Watch Appeareth to have Gone Flooey. For the Watch I carry Keepeth the Time.

And I considered the Value of Minutes, and the man who is always reaching the Station just after the Train Hath Departed. And if the Train that goeth at three P. M. should leave at Half Past Eight, that self-same Man would come along about Two Minutes Late.

Now the City Where I was hath Saturday Half Holidays. And I said, Woe is me that I set out on Such a day to find a Watchmaker whose Shop is Open. And I went to an High Building that is Filled with Jewelers, and I said unto the Elevator Man, Find me a Man Who Repaireth Watches who is content to labor Six Days and Rest the Seventh.

So I found him, and in as Short Space as the Minute Hand might have required to go around Five Times he put on a New Hand, and Charged me but the Fourth Part of a Shekel.

And as I walked out upon the Streets, I beheld Jewelry Shops in Every Street, that were Opened Ready for Business.

Hours are precious, but Hours are Made up of Minutes, and it is well that a watch shall Measure Accurately all Fractions of the Day. Wherefore I will not despise the Minute or the Minute Hand.

## The College

*Address delivered by PRESIDENT HENRY HARBAUGH APPLE at the opening of the 144th year of Franklin and Marshall College, September 18, 1930, Hensel Hall, Lancaster, Pa.*

### The College

It is my privilege officially to open the doors of Franklin and Marshall College for the work and service of another academic year.

The day of the opening of College is more interesting than the time of closing. The beginning of a college course is a happier occasion than the day of graduation. I am not unmindful of the joy of receiving a diploma, or the gratification upon the completion of a period of training, which is a time for congratulation. But there is a sense in which it is of greater significance to have opportunities before us rather than behind us. So I am happy to greet you as you enter upon the privileges of this new college year.

It is pertinent to consider what is a college, to which we have come.

The term college, like the terms nation and state, is not explained in any one or all definitions. To name the functions of a college is not enough. Of real and deeper significance is the spirit, genius, soul, life of a college; these are indefinable. It is to be distinguished from university, technical institute and preparatory school. The freshman takes his first step when he ceases to speak of school, school spirit, school activities, recognizes the meaning of college and adapts himself to the collegiate environment and atmosphere. He walks out of youth into young manhood, advances from the stage of pupil to that of student, and begins to recognize the real privilege of self-discipline.

In former generations the college quietly and efficiently lived its life, used its prerogatives and accomplished its work with general acceptance of its place and importance in the system of education in the United States. In more recent years its position has been questioned and challenged, opposed and defended, in persistent discussion, outside and inside, accompanied by criticism or praise, experiment and change. Various opinions are evident. There are those who would eliminate the college. The most familiar example is that of Johns Hopkins University, which adopted a plan of university without the prerequisite of college training. However, the undergraduate department still remains as

a vital part of the University, refusing to be destroyed, thus asserting itself as a necessity in the whole scheme of education. So there are those who would modify the college, engaging in many experiments, some grotesque and silly, others showing constructive development and genuine success, even though the college's form is radically changed. There are still others who believe the form and substance of the college are essentially sound and who are striving so to enrich and emphasize it that it may demonstrate its usefulness in modern civilization. Evidently this is the opinion of the larger number of educators, and with it we are in agreement; otherwise we would not be here for these opening exercises.

**Colleges Differ.**—It is well to remember that all colleges need not be alike—indeed ought not to be. The human race has as many varieties as there are individuals. In this is its strength. Races and nations cannot be exactly alike. Various nations can exercise the same sovereignty even though the external forms be as wide apart as the poles. So we should expect colleges to be different—each one shining in its own manner as one star differeth from another star in glory. Colleges are not alike, courses are not alike, professors are not alike, students are not alike.

Here we find the difficulty, if not defect, of various self-constituted or official standardizing agencies which insist upon making colleges alike even down to the minutest details. But it is characteristic of American life that upon essentially the same foundation and purpose each college may develop a unique character and form. It can be at the same time like all other colleges and yet different from them. One may have the preference, combined with financial resources and a sympathetic constituency, to emphasize honors courses built upon genuine collegiate training. Another may find equal gratification and success in a procedure that culminates in comprehensive examinations. One may give to students freedom of attendance upon some or all courses while another may with equal efficiency require rigid attendance upon conferences and seminars as well as upon daily and hourly recita-

tions. One may employ a tutorial system and another find it advisable to rely largely upon advisers to students in a less definite form. One may prefer members of the faculty to exercise wholly the function of teaching and another may encourage or require personal research as well. One may determine to offer its privileges to a highly selected group of applicants to train them for special service in the higher spheres of life, while another may recognize the needs of democracy for trained men and women in every sphere, and offer its services to every one who can meet the recognized standard requirements for college entrance. Far be it from me to call one college better or another college worse, because of these variations. Each one may be and can be efficient in training for good citizenship and successful service in the particular sphere in which men and women may select professions or occupations for life.

### Standard College

However, I am assuming, and I want to emphasize the fact, that there are some essential functions necessary to be included in the true conception of a standard college. In the attempt to analyze this we find primary and secondary values, which need to be clearly separated and estimated.

**Activities Secondary.**—On the surface and, therefore, most apparent, at least to the general public, are what are called student activities. Attention and discussion of college life are usually centered upon these. In a vast conglomeration they swarm over the campus and creep into every nook and corner of the institution: athletic teams, with mass meetings, organized cheering, costume parades; fraternities, with open or closed rushing seasons, dances, house parties, a student senate with self-government, regulations on freshman customs bordering upon or involving hazing, tap days and promotion stunts; oratorical contests, intercollegiate debates, amateur dramatics, glee clubs; literary societies and pseudo civic and social clubs; weekly newspaper, humorous magazine and annual; student trips following teams to neighboring and at times far distant institutions to express loyalty to the college;

and numerous other groups or organizations. With these must also be named the frequent all important social dates, visits to the movies, attention to the radio, abbreviated golf and week end visits galore. So long and varied is the list that a college president might well erect an altar to the unknown god, if he expects to include all that happens on his own campus. They form a world and contribute to the life which the student lives. They are alluring and absorbing in time and energy and constitute an endurance contest for the stoutest undergraduate.

But they are of secondary value. I use the term value, because they do have worth. If doing things has its worth here is value, but it is secondary. The danger is that the student may become bewildered and consider them primary. They are not ends in themselves but means to an end. Football is a great game, a game of brains; but playing football and rooting for the team are not primarily functions of a college. It is not important or even desirable to have a football team that can win all games, even against larger universities, else the day will come that will leave the college with bitter tears, because there are no more worlds to conquer. So it is with all other activities. Running a fraternity, training candidates for the glee club or dramatic club, or working for similar organizations is not a fundamental function of a college. They adhere tenaciously to the student who is the most conservative follower of picturesque tradition. But like all picturesque episodes in the history of a nation, they are transitory and changes will come. We may even live to see the day when we shall wonder that such things should have been. Changes ought to come. Wise is the college student who realizes that these are merely aids in his training and uses them in proper place.

**Academic Work Primary.** — He who would see our colleges as they are must look below these phases of college life. The primary values of college are in facilities and efforts in academic work. While colleges are not alike there are essential functions that do not change. These have to do with the deep process of thinking and the mysterious formation of character, vital to the development of the individual, body, mind and soul. Without any attempt to make a complete list, or even to select the most important, which is open to question, and with no extended discussion of them, I want to direct attention to a few of these essentials which throw light upon your way in the advancement of college education.

#### 1. Historical Background

As the first of these I would say that all true education must recognize and rest upon historical background.

There is a considerable tendency in this day to be satisfied to live in the present, without regard to the past and with no concern for the future. We hear much about the liberation of youth, which means the elimination of all former traditions and the blazing of a new path. So we have suggestions of a new philosophy, a new psychology, a new science and a new religion. There is the implication that those who lived before us had little thought that is worth anything, little science that is valuable for study and little morality that is pertinent to modern life. The advice is to conform to present day life, to get out of it all it offers and to contribute to it only what is absolutely required. We are to begin anew and rely upon the wisdom of the present generation.

Such an attitude is misleading and dangerous. If this age were given to much thinking, the fallacy would be readily detected and such an attitude would not long survive. For no true science can be constructed on the inquiry and investigation covering a period of the ten or twenty years in which we may happen to live. No sound philosophy can be based on the

experience of one generation. The business man could not construct a solid organization upon what is known only of present conditions. No saving morality is found in the flighty superficial contacts of a brief summer season. Indeed the present age has little or no meaning except in the light of the past.

In distinction from the idea of an accumulation of knowledge, it is the aim of the college to teach students to think. To think is the supreme intellectual purpose, the chief intellectual function of the college. The student is to be trained to analyze and synthesize, to classify and understand values, to weigh and judge evidence. But if he thinks at all he must think historically. This is to summon up the backgrounds of every problem and esti-

misplaced, becomes pessimistic. The optimist recognizes the fundamental things of value which will permanently lead to progress and prosperity. Hence the college curriculum must be deep and broad, covering all fields of human thought.

#### 3. Relations

In the third place, it is essential to study relationships. This is to think socially. Individualism is good. In its initial stage it is solitary. The more an individual personality is developed the more it becomes differentiated from all others. A trained mind would naturally be inclined to think by and for itself. This is strength, but at the same time contains the danger of weakness. This world is one of relations. It is good to know a fact or many facts. It is better to know the relation of these. Events do not stand alone in history. He who would interpret the growth of the race and contribute to its progress must think in relations. The relativity of Einstein in the natural universe is not more mysterious or significant than the relations and interactions of the forces and principles of the social, industrial and moral affairs of human beings.

The minds which deal with the understanding of the relations of facts or events to each other are few. When you find a mind that seeks to understand the relations which two facts bear to each other, you have philosophic thinking. The college must devote itself to creating and nourishing the philosophic mind. To such a mind history is not simply a list of facts or events, but the onward progress of humanity. Life today is not a series of disconnected items, but the action and interaction of all the principles working in every stage and sphere of life. To think socially requires a knowledge of what other people are thinking and doing. It is co-operative thinking that leads to co-operative living.

The student who is training the mind for such thinking is more concerned with reasoning processes than the memorization of facts. It does not matter much whether you know the exact year and day of the birth of George Washington, but it is important to estimate and weigh the effect of his life on the life of the nation. To be able to understand and relate the Emancipation Proclamation of Lincoln in American life is far more necessary than to know when and where he signed it. So the various acts of Woodrow Wilson in the treaties and conferences following the World War relate themselves to the whole bearing of this country in international affairs. It is necessary, therefore, in a college curriculum to relate courses and departments. Each must know what the others are thinking and doing. It is not too much to say that the student must be concerned with the thought and actions of all others so as to get light from classmates and professors in their courses as well as his own. This world is a changing world. The constant change is not in fundamentals so much as in relations. The conditions of one period may be wholly different from another. Our world is a new world because of new relations which have great significance and promise. Fundamental laws represent the future of a changing civilization quite as much as they do the unchanging achievements of the past. Hence a college curriculum must have unity as well as variety and afford a comprehensive co-ordinate training rather than disconnected subjects.

#### The Task

All this makes for constructive development, even though the results are not immediate. The method of thinking in college will show in all the future. Much of it may be unconscious and for years not plainly seen. The four years in college constitute only a part of the time of training, but it is an important part. Methods of thinking which the student learns in college emerge in all his future.

#### FROM CRADLE TO GRAVE

(A Prayer)

From Cradle to Grave—how short a span it is when we think of the vast eternity awaiting us. Yet how often in our shortsightedness the petty cares of this life seem all important.

Oh, Lord! grant that I may more and more as life advances keep ever before me Thy glorious plan for my life. I know, I feel Thy Presence indwelling and would ever strive to subdue self and its petty desires, and let Thy full, free and glorious Spirit lead my own ever upward, ever onward, in Thy grand but humble path, all the way through life to eternity.

M. D. T.

mate them at a proper value. Indeed, it is essentially to interpret the past. It is to fill one's own reasoning with the reasoning of former generations. It is to remember that there was a yesterday, that yesterday helped to determine today, as today will serve to form tomorrow. Hence the college curriculum must have its roots back in former ages.

#### 2. Fundamentals

In the second place, I would say that this process of thinking must deal with fundamentals. It is to reflect upon principles rather than details or applications. For the latter are dependent upon the former. A college is designed to guide students to look into the deepest relations of problems and to search the immost questions. He must know how things have been and are before he can attempt to adapt them as he thinks they ought to be. A statesman is not made by an accurate knowledge of the various characteristics of people living in a given boundary or the detailed phases of activity, but rather upon a sound understanding of the constitution and laws of the nation which govern its existence. Experimental reasoning is not as valuable as the outcome of long, wide experience. Even in the sphere of business this fact is clearly seen. A knowledge of fundamental principles is necessary in order to apply these in determining conditions under which to manufacture goods, or place them where they can be sold to supply a real need. It is needless to multiply examples. In every sphere of life and activity a mind must be trained to recognize and know fundamental principles before it attempts to apply these to varying conditions and to attempt the solution of new problems.

This is the essential thing that is overlooked and disregarded by those who seek a short cut to education. A superficial training or knowledge is not enough. It is this sound and trained thinking in fundamental things which guides the world into new paths of progress. In the present depressed condition of economic life one who looks merely on the surface and sees only the details, often distorted and

The principles which he masters help to build his career and form his character. Illustrations of both principles and methods illuminate his long pathway. The dif-

ficulties which he surmounts in college give victorious courage and discipline and rich wisdom as he meets similar difficulties in subsequent life. Hence ours is a task

for both professor and students to challenge the best in us. I invite you to this task and express best wishes for abundant success.

## Youth and Amusements

HARRY D. ALTHOUSE

(An address at the recent Missionary Conference at Catawba College, which was well received)

What should be the attitude of present day youth toward amusements? This problem becomes the more crucial when we remember that the opportunities for amusements have multiplied many times in our generation. The discoveries of science have not only added to our pleasures, but have also given us more leisure time in which to enjoy them. It is estimated that 20 million people attend the moving pictures in our country every day. One person out of every five owns an automobile; there are thousands of pleasure cars on our highways every hour of the day and of the night. The destiny of our nation will be largely decided by the use which our people make of their leisure time. The most important things in the lives of any people are the things which they do when the day's work is done.

Perhaps the best way of dealing with our question is by asking another question. What was the attitude of Jesus toward amusements? What part, if any, did pleasure play in His life? If we are to be Christians, our attitude must be the attitude of Jesus.

A survey of the thought and life of man down through the centuries will reveal three fundamental attitudes toward pleasures and amusements. First, the attitude of the Epicurean: Epicurus, who lived in the second and third centuries B. C., taught that pleasure is the only good and the end of all morality. Epicurus looked upon man as a bundle of passions and impulses, and contended that the end of life was their gratification. He cautioned his followers, however, that the life of pleasure must be tempered with prudence and with honor. His disciples soon forgot this part of his teaching. The 20th century Epicurean follows his passions and impulses and generally lives a sensual and profligate life, following what are called "the lines of least resistance."

Second, the attitude of the Puritan. Like the ancient stoic and the medieval monk, the Puritan frowned upon the pleasures of this world. The Puritans distrusted pleasure in all its forms, looked upon amusements as the works of the devil, and considered fun and frivolity signs of moral weakness. The attitude of the Puritans is clearly demonstrated by the following rule which was in effect in one of our American schools in the year 1784: "We prohibit play in the strongest terms. The students shall rise at 5 o'clock in the morning, summer and winter. The students shall be indulged in nothing the world calls play. Let this rule be observed with the strictest nicety. Those who play when they are young will play when they are old." The Puritan character had its admirable side. We respect the Puritan for his sincerity, his purity of life, his lofty idealism. In some respects this generation is unworthy to unloose the latchet of his shoes. But he missed much in life that was sweet and beautiful. He loved, but his love lacked affection.

Third, we have the attitude of that group of persons who consider pleasures and amusements legitimate forms of human experience. They believe that play is a normal impulse which is present in the life of every human being. To satisfy this impulse is as important as to eat and drink. The object of play is to break the monotony of life, to refresh the spirit, to rejuvenate body and mind. This group would have agreed with Aristotle, "Great-

est of the Greeks," who assigned a secondary place to pleasure in his teachings, but held that moderate indulgence in wholesome amusements is necessary for the living of a well-balanced life.

The question is this: To which one of these groups did Jesus belong? Not by the wildest stretch of the imagination would it be possible to place Him among the Epicureans. Pleasure to Jesus was not the chief end of life.

Was Jesus a Puritan? There are many who contend that He was. Jesus has often been pictured as one of the saddest of men. The pictures painted by medieval artists have always represented Him as pale of countenance and sad of heart. Many have, as Dr. Fosdick asserts, echoed the words of Swinburne's Roman:

"Thou hast conquered, O pale Galilean,  
The world has grown gray with thy  
breath."

### WHEN NOVEMBER COMES

Soon shall leaf be stripped from tree,  
A finger-post of nature be—  
When November comes.

'Gainst the grey of evening sky,  
A sentinel, 'twill stand and sigh—  
When November comes.

Miraculous! no man-made thing—  
Rejoice, my soul, your praises sing—  
When November comes.

Elizabeth W. Fry.

It is true in one sense that Jesus was a "man of sorrows." There were seasons in His life when He stood within the shadow. He wept; He sweated drops of blood; His heart was broken in twain on Calvary. But on the whole His life was one of abundant happiness and joy. In the life of Jesus, as in the lives of most men, there were many more roses than thorns, more sunny places than dark spots. Jesus did not look upon life as a tragedy. He thought of it as a glorious adventure. The text of His life was not the doleful complaint, "Vanity of vanities, all is vanity," but the theme of His life is summed up rather in the words of the angel, "Behold, I bring you glad tidings of great joy, which shall be to all the people." Read the gospels. What are the words you come across most frequently in text, in parable, in story? Light, life, truth, peace, joy. The gospel of Jesus is "good news," not "bad news" or "sad news."

What kind of person moves across the pages of Matthew, Mark, Luke and John? He is not a sad and gloomy person, is He? He smiles as He takes little children into His arms. He chides His followers with the words, "I piped, but ye did not dance." He delights in the beauties of nature and admires the brilliantly colored flowers of the field. He accepts an invitation to a wedding feast and occasionally we see Him sitting at dinner with His friends. The Jew had no theatre, no athletic field, no baths, but he did have his feast. A Jewish feast was more than a mere dinner. The musician played upon his harp, the traveler related his experiences, the jester told his stories, the guests discussed politics, religion, and the events of the

day. Jesus made no apologies for going to a feast. Jesus was no joy-killer. In His attitude toward pleasure He was not a Puritan.

Jesus considered pleasure and amusements legitimate forms of human activity. There is nothing in His teachings or His life which would lead me to think otherwise. Pleasure, however, according to the mind of Jesus, is not an end in itself; it is only a means toward a higher end. The higher end is a life of unselfish service.

"Granted," some young person will say, "but that only solves part of the problem for me. How am I to know when a pleasure or an amusement is Christian or non-Christian? One person will say that a certain pleasure is Christian and another that it is not. I find that even the preachers do not always agree." Yes, who is to be the final authority in these matters? The other day when discussing this question some one suggested that the faculty of a theological seminary ought to rule in such matters. Now if there is any group of men who have difficulty in agreeing on any one thing, I think it is the theologians. The Catholic Church solves the problem somewhat in this manner. They have a Board of Bishops or Church officials who decide whether a certain amusement is Catholic and Christian or is not. The Pope, of course, is the final authority. They tell you which books you may read and which you must not read, which pleasures you may engage in and which you must avoid. The Protestant Church has never welcomed such an arbitrary exercise of authority, and I feel certain that the laity of our Church would not look with favor upon the Catholic system.

In the last analysis each individual must decide these questions for himself. In regard to such pleasures as hiking, boating, swimming, fishing and nature study there can surely be no disagreement. When we are confronted by a pleasure concerning which we are in doubt, there are three tests which if honestly applied will enable us to come to a Christian decision. First, is the pleasure wholesome? Will it help to recreate my whole being—physical, intellectual, moral? Second, will my participation in this pleasure have a harmful or a wholesome influence upon the lives of my friends? Third, if Jesus were living today, would He place His stamp of approval upon it? If you apply these three tests sincerely and conscientiously, I do not think that you will go wrong.

I believe that Jesus wants every individual to live a happy, joyous and useful life. Jesus does not want His followers to go about with long, sad faces. If your religion makes you sad and gloomy, there is something the matter with it. It cannot be the religion of Jesus. I do not believe that Jesus objects to wholesome pleasures and amusements in the life of any individual. Our pleasures and amusements, nevertheless, must not interfere with the life of service and the building of a Christ-like character. They must help, not hinder. They must be assets and not liabilities. Pleasure must have a place in life, but it must be a secondary one. A life devoted to pleasure alone is a handicap to Jesus. The tendency today on the part of many is to think of life in terms of pleasure, in terms of the so-called "good time." But life is more than food and raiment, more than pleasure and a good time. Life is an achievement; a struggle;

a fight against passion, ugliness, sin. Life is not "a dream in the clover," life is serious business. Life is not a toboggan; life is a climb. Life is not something to

be exploited; life is something to be made. Live a happy and a joyous life. Have your pleasures and amusements, but do not make them the end or goal of your

life. The goal of every young man and young woman should be to build a Christ-like character and to live like a son of God.

Hickory, N. C.

## Young People and the Every Member Canvass

By the REV. JAMES M. RUNKLE, PH.D., D.D., Altoona, Pa.

A number of years ago two prominent churchmen were discussing the great problems of the Christian Church, and endeavoring to find ways and means whereby the building of the Kingdom of God might be advanced. In the course of their conversation one of the men remarked, "The Church reminds me of a great big giant that has fallen asleep. Here and there devout men and women are trying to arouse her, but she seems to be sleeping on." Finally the other man said, "What about our young people? Here it seems to me we have a mighty power that is practically lying dormant so far as the work of the Church is concerned." It was that suggestion that gave the first man a new inspiration and a little later he became the founder of the Christian Endeavor Society. From that time on the young people have shared in the work of Kingdom Building as never before, and today young people's organizations exist in some form or other in practically every congregation.

But perhaps not so very many congregations have as yet learned the value of young people and young people's organizations in making the Every Member Canvass, and I suppose because of that I was asked to write this article and tell in a very brief way just how the young people of Trinity Church, Altoona, Penna., aid annually in making the Every Member Canvass.

For a number of years I have been convinced that the young people of our Churches were not receiving the full benefit of the Every Member Canvass. The average adult canvasser is very apt to speak principally to the fathers and mothers about the great problems of the Church; the boys and girls were not supposed to know anything about such weighty matters or to be very much interested in them. When the time comes for making the pledge very frequently the father pledges for the entire family, especially for the minor children, and hence they are made to feel that they have neither part nor lot in the great work of the Church. Asking these young boys and girls, fifteen, sixteen or eighteen years of age, to take part in making the Every Member Canvass seemed entirely out of the question. Well, two years ago Trinity Church decided to make the experiment.

Our congregation has nine deacons, hence the entire city is divided into nine districts, each section containing from thirty to forty families. We challenged eighteen young people, nine boys and nine

girls, to make the Every Member Canvass among the young people. The adult canvassers of course were supposed to canvass the adults. These eighteen young people had to be trained for this specific work. What an opportunity this affords any pastor to instruct his young people in the work of the Church at home and abroad! It can indeed be made a school of religious education. You know *inquisitiveness* is a strong element in youth. They want to know just why. So these young people wanted to know just what they should say to their young friends about the work of the home congregation and about the work of the Church abroad. They were instructed first of all to make it a friendly visit; and I might say that Trinity Church never attempts to make its Every Member Canvass in one day or even in a week. We take the entire month of November, and call it our annual visitation campaign. We send the adult canvassers out by four, two men and two women, and the young canvassers two by two, one boy and one girl.

These young canvassers were instructed to present to the other young people of the Church the various activities in which our congregation is engaged, her young people's organizations, choir, Sunday School and the regular services of the Church. They were to urge the young people actively to identify themselves with these different organizations and above all to be regular in their attendance at the regular morning and evening Church services. Then they were instructed how to present the larger work of the Church. The work of the various Boards of the Church was thoroughly explained to them: the Home and Foreign Mission Boards, Ministerial Relief Board and the Board of Christian Education. All of this they were instructed to present to the young people of our congregation. They were most emphatically told first of all to talk causes and not money and to present to the young people the real program of the Church at home and abroad before they said anything about money. In the next place they were requested to acquaint themselves thoroughly with the Budget of the Church, which had been furnished them and carefully explained, in order that they might be able intelligently to tell their young friends just how much money would be required to put across this magnificent program which they had just presented. They were to tell them just where and how this money would be used. Thus step by step they were instructed to lead these young people to see what a great privilege

it is to have a share in such a glorious cause and then challenge them to make their pledge and assume their full share of responsibility.

You will find that young people as a rule are *willing workers*. They are willing to learn. They want to know about the work in which they are challenged to take part. They are perfectly willing to go out and tell others about the work, so that it is not at all difficult to get young people to do this work. They are willing to contribute. They are willing to pledge. They are willing to increase their pledges from year to year. When we made our Every Member Canvass the first time nearly all our young people pledged, and these pledges varied from ten cents per week to one dollar and fifty cents per week, and what they pledged they paid. The second year when the canvass was made the great majority of our young people increased their pledges. They had not yet learned the old proverbial saying: "Same as last year." Young people like progress and they are willing to undertake great things in Kingdom building as well as elsewhere.

Young people are capable. They make fine canvassers. They are not only perfectly capable of comprehending the larger tasks of the Church, but they are perfectly capable of going out and intelligently explaining the work of the kingdom to others. They are able to get results. The first year that we allowed our young people to share in the making of the Every Member Canvass one team was given a district in which twenty-two of our young people resided and they came back with twenty-one pledges. There is no doubt at all that they would have come back with twenty-two pledges, but one young man had left home and was residing in the State of Ohio.

The Every Member Canvass gives young people an entirely new interest in the work of the Church. One of these young canvassers came back from the canvass and said to me: "Why this is wonderful. This is not only the first time we were ever asked to take part in this work, but it is also the first time we were ever told about this work in this way or consulted about making our own personal pledge."

Now remember we simply have our young people canvass the young people and the adult canvassers canvass the adults. If you have never tried this method try it for one year. We feel sure it will prove a blessing to your young people and put new life into your entire congregation.

## Putting God First

By HON. HORACE ANKENY, Xenia, Ohio

My occupation is that of a farmer. I became a tithing steward January 1, 1889, and have consistently followed the practice of putting God first with one-tenth of my income ever since. Two things were the main factors in my becoming a tither: a Thank Offering and a Challenge. The Thank Offering, suggested by my pastor, after I had been close to death's door, and restored to health, led me to give God due credit for His part in my health restoration, and also to give Him a place in the plan of my life. The challenge, coming after I had

received a challenge (and accepted it) to solicit funds for a certain theological seminary that was financially near death's door, led me to be a consistent giver. I asked myself if I could conscientiously request others to contribute for Kingdom work, if I was not a consistent contributor, and if I could be a consistent contributor, if I only gave for Kingdom work out of whatever balance remained after I had first satisfied my own selfish desires. I answered by saying, "I'll practice what I preach," and began putting God first and paying the tithe.

and joy, and worries and anxiety ceased. I lived and farmed with a new motive. Putting God first made it comparatively easy to deny self. To me it does not seem

possible for anyone to farm a farm or to manage a business of any kind whatsoever giving God's interests preferences over his own selfish interests without becoming richer spiritually. As one studies

and follows God's plan for his life, he comes more and more to find God's promises true and to trust Him, and life has a new meaning and new joys.

## Christian Influences Behind Chiang Kai-Shek's Conversion

By HUBERT W. PEET

The public profession of Christianity by President Chiang Kai-Shek has naturally aroused much interest among the British missionary societies, where the news is welcomed, as the president's action is bound to have its repercussions on Christian work in China. Although it is the American Methodist Episcopal Church which the president has joined, it was under the influence of the London Missionary Society, which is predominantly Congregationalist, that Mr. Chiang's grandfather, Mr. Nyi, became a Christian. He was ordained to the pastorate of the L. M. S. Church in Shanghai sixty years ago and was the first ordained Chinese pastor in

Central China. Mr. Soong, his son-in-law, father of Mrs. Chiang and of Mrs. Sun-Yat-Sen, was a leading layman of the Methodist Church and owned a printing business in Shanghai. He printed more copies of the Scripture for the British and Foreign Bible Society than any other printer in China. He and his wife were devoted Christians and their daughters were brought up in the atmosphere of a Christian home. General Chiang is not without Christian influences in his own family, for Dr. Shia, of Medhurst College, married his cousin, Miss New.

Mr. Nelson Bitton, of the London Missionary Society, has known Mrs. Chiang

since she was a small girl. Discussing the president's action, Mr. Britton said, "Even though passing and external circumstances seem to thrust into the background the Christian sympathies, in matters like education, of members of the Nanking Government who are Christians, I am convinced they are only biding their time. They are quite determined that in the long run their views shall prevail. The president's action has been taken quite apart from Western influences, and it is really a promise of what we may expect to happen in other directions." All the British missionary societies have received the news of the president's action with the greatest interest.

## NEWS IN BRIEF

### CHANGE OF ADDRESS

Rev. Alfred Ankeney from Xenia, Ohio, to Sendai, Japan.

Rev. Willis D. Mathias from 832 19th St., to 1537 Chew St., Allentown, Pa.

Rev. J. M. Mengel from 1056 North 5th St., to 1520 Linden St., Reading, Pa.

Rev. Henry C. Nott from 1192 Ninth St., to 2938 North 9th St., Milwaukee, Wis.

Rev. Irvin G. Snyder from Monroe, Pa., to Conyngham, Pa.

Rev. Chas. A. Warner from 70 Pinehurst Ave., to 317 Cherry Drive, Dayton, O.

### THE LIST IS OPEN

We are ready to receive contributions towards the next year's salary of Miss Wolfe, of Bowling Green Academy. This is the only place where our Church is doing helpful work among the colored people. Cannot we have 100 five-dollar contributions towards this fund—some will want to give more—before Christmas?

All money received will be acknowledged in the "Messenger." Send your contributions to the editor, Dr. Leinbach.

The "Messenger" regrets to learn of the serious illness of Rev. Harry W. Wissler, of Thurmont, Md., formerly pastor of the Mt. Crawford, Va., Charge. Brother Wissler has been a patient at Frederick, Md., Hospital.

The Association of American Universities, at its annual meeting held October 25 at the University of California, announced that it had placed Ursinus College, Collegeville, Penna., on the accepted list of the association.

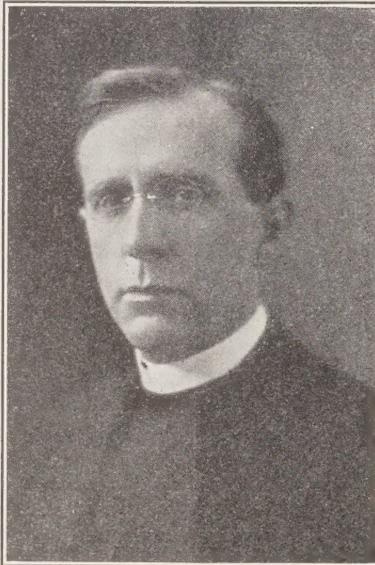
The President of the United States has invited the editor-in-chief of the "Messenger" to attend the meeting of the White House Conference on Child Health and Protection, Nov. 19-22.

Rev. O. K. Maurer, pastor of St. John's congregation, Red Lion, Pa., has just returned from a two weeks' trip to Florida. On this trip of more than 2,500 miles, he was in company with Elder T. E. Brooks and Arthur H. Thompson.

The pulpit of First Church, Phila., Rev. H. B. Kerschner, pastor, was filled Oct. 26

### REV. W. STUART CRAMER, D.D.

The Rev. W. Stuart Cramer, D.D., minister of the historic First Church of Lancaster, and one of the best-known pastors in our denomination, died suddenly of angina pectoris at his home on Thursday, Nov. 6, about 8 P. M., shortly after his return from New York City, where he had been in attendance at the meeting of



The Rev. W. Stuart Cramer, D.D.

a Federal Council Commission. His unexpected death, in his 58th year, comes as a great shock to a host of devoted friends. After graduating at our Lancaster institutions in 1901, he became assistant to Dr. John M. Titzel, in the First Church, and succeeded to the pastorate in 1905. In

1907 he was married to Miss Margaret White Snader, who survives him, together with one son, W. Stuart, Jr., a junior at F. and M. College, and one daughter, Margaret, a senior at Shippen School; also by his mother, one sister and one brother. The funeral service was held in the First Church on Monday, Nov. 10, at 3 P. M., with interment in Greenwood Cemetery. A fuller account of the life and labors of our beloved brother will be given later. The following editorial from the "Lancaster New Era" tells something of the esteem in which he was held as a man and a citizen:

"The death of Rev. W. Stuart Cramer, pastor of the First Reformed Church, is a distinct loss to Lancaster. Dr. Cramer was a man of lofty character, broad sympathies, keen interest in the young people and their problems, an excellent citizen, a conscientious pastor and a devoted friend. He was a minister who combined genuine religious feeling with sincere humanity and thereby exerted a profound influence upon his people. A loyal resident of Lancaster, he manifested deep concern for its progress and well-being and was quick to respond to any call for the improvement of the city. His conferees were aware of his deep sympathy with all that tends to elevate mankind and he served upon many Church societies where his work was appreciated. Dr. Cramer was an extraordinarily successful example of a pastor, and his congregation will miss his unflagging attention to their interests, his cheerful smile and his word of pleasant greeting. He was a man who reflected luster upon his city by his life, a man whose sudden passing we deplore, but whose shining life we will cherish in memory."

by Dr. Chas. E. Schaeffer, Nov. 2 by Dr. Paul S. Leinbach and Nov. 9 by Dr. Henry I. Stahr. Dr. J. M. Mullan will preach

Nov. 16. It is hoped that the pastor may be able to return to his active work by the beginning of the new year.

Thanksgiving Number of the "Messenger" next week. Book Number on Nov. 27.

On Nov. 2, Rev. J. W. Bechtel, of Wooster, Ohio, was elected pastor of the St. Clairsville Charge, Juniata Classis.

Rev. Howard A. Kosman, of Zion's, Pottstown, Pa., has been unanimously elected pastor of St. John's, Lebanon, Pa., to succeed Dr. Edgar F. Hoffmeier.

Rev. Ira N. Frantz, of Clinton, O., has been elected pastor of St. John's, Fullerton, Pa., to succeed Rev. Thomas H. Krick, who has been compelled to retire from the active pastorate by continued illness.

In Pavia-Blue Knob Charge, Pa., Rev. W. H. Miller, pastor, the fall Communions were held on Oct. 19 and 26. Four persons were received into membership of the Churches by confirmation, and one child was baptized.

Charles Langbein, Esq., of Pittsburgh, was the speaker at the Father and Son Banquet Nov. 12 in Grace Church, Jeannette, Pa., Rev. Ralph S. Weiler, pastor. At the annual Father and Son service on Sunday, Nov. 9, a splendid address was given by Judge D. J. Snyder, of Greensburg.

Dr. Wm. F. DeLong was the Home Mission Day speaker in St. Mark's Church, Reading, Pa., Nov. 9. The pastor, Rev. G. R. Poetter, announces the 39th anniversary services Nov. 16, with Dr. Chas. E. Schaeffer, former pastor, as the speaker morning and evening.

The Women's Social Union of the Reformed Church will hold their November party in Trinity Church, Broad and Venango Sts., Phila., on Tuesday evening, Nov. 18, at 8 o'clock. A fine illustrated lecture on "The Passion Play" will be given by Rev. Dr. Maurice Samson. After the lecture the usual social hour will follow.

Dr. U. O. Silvius and St. Matthew's Church, 5th below Erie Ave., Philadelphia, have been wedded for 40 years. The anniversary of the founding of the congregation by its pastor was celebrated Nov. 9. Drs. A. R. Bartholomew and J. M. G. Darms were the principal speakers, and many evidences of the affection of the people for their pastor were given.

Fifteen representatives of the Reformed Church are to be among the delegates to the Interdenominational Men's Congress which will be held in Cincinnati on Dec. 11 and 12. These men should be laymen or pastors who are interested in men's work and willing to help it in their Synods, Classes and congregations. Delegates of the Reformed Church are to be enrolled, fee \$3, through the Reformed Churchmen's League, of which J. Q. Truxal, whose office is in the Schaff Bldg., is the secretary.

The 40th anniversary festivities in Grace Church, Jeannette, Pa., Rev. Ralph S. Weiler, pastor, closed Nov. 6. Throughout this proved to be a truly significant event in the life of the congregation. In a time like this, when some congregations feel that little can be attempted, the people of Grace Church laid \$5,300 on the altar to help liquidate a debt, and of this \$4,000 was in cash. Pastor and people are much encouraged as a result of this heartening experience.

In St. John's, Phoenixville, Pa., A. A. Hartman, pastor, Rally Day brought a 302 attendance. Offering, \$325. Elder Joseph S. Wise, speaker. On Nov. 2, Dr. J. M. Mullan brought an excellent message on the Christian's viewpoint regarding the election. On Nov. 3 the Consistory signed a contract for a new Austin Pipe Organ costing \$5,000. A beautiful set of chimes in addition will be given by Mr. and Mrs. I. M. Buckwalter, members of the congregation.

The annual thank offering service of the W. M. S. of Christ Church, Norristown, Rev. Cyrus T. Glessner, minister, was held on Nov. 2, 1930. Miss M. E. Craske, a nurse at the Women's Christian Medical

College at Ludhiana, Punjab, India, was the speaker at the service. Miss Craske told of the work which her college has been doing in India since 1892, particularly stressing the condition of Indian womanhood under the Hindu religion. A large thank offering was given.

The annual Week-day School of Religion at Christ Church, Norristown, Rev. Cyrus T. Glessner, minister, held its first session on Wed., Oct. 29, with an attendance of 65. Children under the age of 12 from Christ Church as well as those from the various other denominations in the town attend the school which is held each Wednesday afternoon until Easter. Kindergarten, Primary and Junior work for the girls is under the supervision of Miss Elsie Weikel, Mrs. Cyrus T. Glessner and Mrs. A. E. Cook. Rev. Cyrus T. Glessner is in charge of all of the boys' work.

Goshenhoppen Classis of the Eastern Synod met in its second annual session in Keeler's Church, Frederick, Montg. Co., Pa. The chairmen of the various standing committees made interesting and suggestive reports. The report of the Missionary and Stewardship Committee was of special importance and interest. The Apportionments as handed down by the General and the Eastern Synods were adopted. Classis was addressed by the following representatives of the Church; Rev. Dr. William E. Lampe, executive secretary of General Synod; Rev. Henry L. Stahr, D.D., of the Board of Christian Education; Rev. W. H. Wotring, D.D., Ministerial Relief; Mr. Joseph S. Wise, Home Missions, and Rev. J. P. Moore, D.D., Foreign Missions.

Calvary Church, Turtle Creek, Pa., Rev. John A. Yount, minister, observed the Lord's Supper Oct. 19. A Father and Son Banquet will be held the last week in November. The Every Member Canvass will be conducted Dec. 5. The parsonage debt was reduced \$4,000 this year. The pastor of Calvary Church will preach the annual Thanksgiving sermon in the Methodist Protestant Church. Dr. J. Kirkwood Craig, secretary of the Allegheny County Sabbath School Association, will lecture in this Church Nov. 30 on his recent trip to Palestine and Europe. His own moving pictures will be used. The Christian Church will unite with Calvary that evening for the service.

Union Reformation services were held in Pittsburgh Nov. 2, at 8 P. M., in which the Pittsburgh congregations of the Evangelical Synod of North America and of the Reformed Church in the U. S. co-operated. The service opened with an invocation by Rev. W. R. Grunewald, pastor of St. Peter Evangelical Church in which the service was held. The opening prayer was by Rev. J. Grant Walter, St. Mark's Reformed Church; Scripture Reading by Rev. E. Roy Corman, Trinity Reformed Church; Sermon, "Why I Believe in the Protestant Church," by Dr. Karl A. Stein, Grace Reformed Church; Closing Prayer and Benediction, by Rev. O. D. Hempelman, St. Paul Evangelical Church. The Church, which has a membership of about 1,000, was well filled. At least 12 pastors from the 9 Evangelical and 13 Reformed Churches of the Pittsburgh District were present. The music was by a joint choir from several of the Evangelical Churches. The spirit of the service was the fuller co-operating of the participating Churches looking toward ultimate union.

In St. Paul's, Greenville, O., Edgar V. Loucks, pastor, many requested the holding of a Harvest Home service. All that makes for a delightful service of that kind was included. On Rally Day a unified service was held in the morning. The report of the secretary brought joy when he said that the attendance was the largest on record. As for the offering of the day, we went far over the top. We aimed at \$135. Total offering was \$187.50. On Communion Sunday we also had reception of members. Our Church was represented

at the Men's Classical Congress in New Bremen, O., by 7 men. The pastor and an elder attended the fall meeting of Classis at Lima. This Church entered 5 contestants in the Prince of Peace Declaration Contest for Nov. 9. Dr. H. J. Christman will be the preacher on Sunday morning, Nov. 16, at the Thank Offering service. All of the work is moving forward very happily.

Among recent activities in St. John's Church, Bedford, Pa., Rev. J. Albert Eyler, D.D., pastor, we note the following: A beautiful service of farewell for the more than 20 young people going away to college, in which service the pastor was assisted by Dr. H. Nevin Kerst, of Canton, Ohio, the dedication of the beautiful gold cross, now crowning the spire of St. John's, a gift of a member, Miss Laura Gernard; Rally Day, with a record attendance; Harvest Home with an offering of \$500; an evening of special music by the "Delmo Chorus"—21 men from Johnstown. Coming events include the fall Communion, the celebration of Home Mission Day; the eleventh anniversary of the Kingdom Missionary Society, with Dr. C. E. Schaeffer as the speaker. St. John's was represented at Potomac Synod by her pastor and his wife, by Elder D. W. Beam and wife, and by Elder H. C. Heckerman. She was represented at the State Sunday School convention by Elder Heckerman, who is one of the officers of the association. Oil heat was recently installed in Church and parsonage.

In Third Church, Youngstown, Ohio, N. B. Mathes, D.D., pastor, Rally Day with promotion of scholars was held on Oct. 12. Attendance, 400; offering, special and regular, about \$200. A program prepared by Mrs. String was used with good effect in connection with the promotion of scholars. The autumn Communion, held on Oct. 19, brought out 50 per cent of the membership. Nine new members were received at this service. In spite of industrial depression this faithful people have gone steadily forward, believing "the best is yet to be." A Stewardship campaign is being conducted by circulating the literature of the Layman Company of Chicago. The materials used in this house to house educational campaign are furnished the congregation by Mrs. Nannie Kunkle, than whom the congregation does not have a more faithful and resourceful member, although confined to her room through physical infirmities. Her wide-awake interest in the things of the Kingdom extends far beyond the local congregation. We bless God for the inspiration she imparts to all who visit her home. Dr. E. D. Wettach, pastor emeritus, still enjoys good health and fills pulpits as opportunity offers. This congregation hopes to liquidate part of its debt as soon as conditions warrant.

## CHURCH FURNISHINGS

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Nov. 9 was "Go-to-Church and Sunday School" Day in Palmyra, Pa. In Trinity Church, Rev. Elmer G. Leinbach, pastor, about 600 assembled for the combined service of Church and school. In connection with the event, an Armistice Day program was also given. The speaker of the day was Dr. Leinbach, editor of the "Messenger." In the evening a community mass meeting was held in the United Brethren Church, crowding the large edifice, at which Dr. Leinbach also gave the address.

St. John's congregation, Red Lion, Pa., Rev. O. K. Maurer, pastor, is actively engaged in an intensive fall program. A splendid Rally Day service was held in all departments of the Church on Oct. 19. Fine attendance at all the services, delightful programs were rendered and enthusiastically received. During the week Oct. 12-19, a Fellowship Visitation Program was conducted in the congregation. Every family was visited by two members of the Church. This visit was social and spiritual in nature, and had nothing to do with anything financial. During the absence of the pastor on Oct. 26, the pulpit was occupied by the Rev. A. P. Frantz, of Hoffman's Orphanage. During these last few weeks, Rev. Mr. Maurer has been called upon to deliver addresses before two Sunday School conventions, to preach the opening sermon at the fall meeting of Zion's Classis, and also delivered a home-coming address at the Bleimeier's Home Coming and Rally services on Nov. 2.

In New Ringgold Charge, McKeansburg, Pa., Rev. Theodore J. Schneider, pastor, Choral Communion has recently been celebrated in three of the Churches. It is remarkable with what aptness the choirs learned to sing the Eucharistic service, in one case a single rehearsal being sufficient. A sincere interest in the methods of better worship is becoming manifest, and soon the regular Sunday liturgies (morning and afternoon) of the Reformed Church will be musically interpreted in the Churches. The beauty, sincerity, and reverence of the Choral service have made their appeal to the membership, and the Real Presence has become a concrete experience in the worship of the Lord's Day. Beauty, it must be remembered, is linked inseparably with Truth and Goodness. It is neither honor nor respect to God to mock His holiness with the inconsequential patter of hideous, dry-as-dust "free" services. Communion at Tuscarora is pending the rededication of the Church, which, owing to the falling of the entire ceiling in June, has had to be reconstructed. It was a great privilege to have a guest on Nov. 2, the Rev. Isaac Shiro Takagi, of Inamachi, Japan, who studied last year at Lancaster and is now at Princeton Theological Seminary. Rev. Mr. Takagi assisted the pastor in the administration of Holy Communion at Frieden's Church, New Ringgold, and gave a very interesting and enlightening address on Japan at a special service in Christ Church, McKeansburg. Incidentally, he also assisted in the baptism of twin girls, affixing his signature in both English and Japanese to their baptismal certificates. The young people of the community recently organized, under the direction of the pastor, a chorus which number 25 members and whose official name is the McKeansburg Choral Society. The members possess a spontaneous interest in singing, and their work promises to be as edifying to the community as it is bound to be educational for the singers.

In Trinity Church, Canton, O., Rev. H. Nevin Kerst, D.D., pastor, the work of the fall season began with unusual vigor and promise. The attendance at both the Church School and the Church worship has been the best for several years. New scholars are added each Sunday to the school and new members have been received into the Church. The average attendance has exceeded the 900 mark. The receipts of the Church have so far kept on

a par with last year, despite the business depression. Our young peoples' work has taken on new life, with larger attendance at the young peoples' meetings than for many years. The first sacred musical by the choir for this fall was presented on Oct. 26 and was of unusual excellence. One musical a month will be presented through the winter months. The fall Church School Rally and the fall Communion were more than satisfactory. On Nov. 2 the congregation said "farewell" to Rev. and Mrs. Jesse B. Yaukey and their two boys, Raymond and David, as they left for their field of labor in Yochow City, Hunan, China. Trinity Church supports the Yaukeys as missionaries in China.

On Sunday, Nov. 2, the 20th anniversary of the ordination of Rev. Paul D. Yoder, pastor of Jefferson Charge, was celebrated in St. Jacob's (Stone) Church. The Church was crowded to the doors, about 1,700 people being at the service and taking part in the celebration.

As a special feature of the anniversary, all those who had been confirmed by Rev. Mr. Yoder during the twenty years of his ministry, were invited to attend in a body. Out of a possible 315, 195 responded to the invitation and were present at the service, 22 having come from Maryland, where Rev. Mr. Yoder served before coming to the Jefferson Charge.

The sermon was preached by Rev. John C. Horning, D.D., St. Joseph, Mo., who preached the ordination sermon when Rev. Mr. Yoder was ordained to the Christian ministry, Nov. 6, 1910, in the First Presbyterian Church, Gary, Ind. Dr. Horning stated that this was the largest congregation he ever preached to in his long ministry.

The class presented Rev. Mr. Yoder with a Cogswell chair, a reading table and lamp and a purse of money. This gift, coming as a surprise to the pastor, was presented in behalf of the class by Alton S. Hamme.

A large number of Rev. Mr. Yoder's parishioners of his former charge in Maryland, were present at the services.

In the evening, C. Walter Wallace, the well known blind organist of Philadelphia, gave a musical at St. Jacob's Church. In two of his selections he was accompanied by his daughter, Janet, on the cello.

The following are the statistics of Rev. Mr. Yoder's twenty years in the ministry: Sermons preached, 21,195; baptized, 480; confirmed, 325; weddings, 114; funerals, 341; addresses, 942; catechetical lectures, 786; pastoral visits, 7,408; money raised for congregational purposes, \$61,220 and for benevolent purposes, \$39,510.

Rev. Mr. Yoder has served the Jefferson Charge for almost 10 years and will celebrate his tenth anniversary as pastor of the charge, Thursday, Dec. 14, 1930, in Christ Reformed Church, Jefferson, with special services both morning and evening.

The First Rally of the Reformed Churches of Lincoln and Nebraska Classes was held in Lincoln, Nebr., on Sunday, Nov. 2. The speaker of the day was Dr. F. H. Rupnow, of Ft. Wayne, Ind., the second vice-president of the General Synod. At the morning service at St. Mark's he spoke on the subject: "The New Reformation." The invocation was given by Rev. William Jassman, of Belden, the Scripture read by Rev. Mr. Engelman, of Humboldt, the pastoral prayer offered by Rev. Ernest Gander, of Dawson, and the benediction given by Rev. Mr. Kohler, of Harbine. The choir of St. Mark's furnished special music. The afternoon service was also held at St. Mark's. At this service Dr. Rupnow spoke from the subject: "Applied Christianity." The Scripture was read by Rev. L. H. Ludwig, of Sioux City, the prayer offered by Rev. Arthur Crisp, of Yutan, and the closing prayer offered by Samuel Kamaker, of Omaha. At this service a chorus choir gave special music. In the evening at 6:15 Dr. Rupnow spoke to the young people of Immanuel's Church. There

was an attendance of about 150 at this meeting. The evening service was held in the German language at Immanuel's Church. Dr. Rupnow's subject was "The Authority of Jesus." The Scripture was read by Rev. Mr. Engelman and the prayer offered by Rev. Mr. Jassman. Registrations showed that there were about 70 persons in attendance at this Rally who came from outside of the City of Lincoln. Including the Lincoln Churches, there were 10 Reformed Churches represented. People who lived 160 miles from Lincoln drove to Lincoln that day and attended the morning and afternoon services and returned home the same day. Rev. Mr. Ludwig writes: "This was the first Rally of this kind ever held in the bounds of these two Classes. Sentiment was decidedly in favor of holding a similar Rally next year. We sincerely hope that this will become an annual affair in the life of Lincoln and Nebraska Classes. Our people need this kind of fellowship. In a section of the country where Reformed Churches are so widely scattered a Rally of this kind does us a tremendous amount of good. We were very fortunate in the speaker as Dr. Rupnow gave us four very inspiring messages. We were also fortunate in the place, as the City of Lincoln is one of the few cities in this section where there are two Reformed Churches—one English and the other German. These Churches proved to be very fine hosts."

In both Churches of the Glade Charge, Walkersville and Woodsboro, Md., Rev. F. A. Rosenberger, pastor, the annual Harvest Home and Rally Day services were held during the past month. Very unusual interest was shown, and at the Rally Day services the largest attendances at both Churches went on record. At the Glade Church, Walkersville, the S. S., Primary and Intermediate departments presented a pageant entitled "Builders of Life." H. Kieffer Delauter, Esq., of Frederick, Md., delivered an address to the school and audience. At St. John's Church, Woodsboro, on the following Sunday morning, Prof. S. Fenton Harris, of the Frederick High School faculty made a very inspiring and helpful address before the S. S. pupils. In spite of the prolonged and serious drought which struck the community this summer, the usual barrel was filled with foodstuffs and sent to the Hoffman Orphanage at Littlestown, Pa. The fall communions were held recently and approximately 78 per cent of the membership in each congregation communed. On the evening of Oct. 29, the men of the Glade Sunday School organized themselves into the Men's Bible Class of the Sunday School. A group of 25 men constitute the nucleus of the class. At the organization meeting the constitution was adopted, and other items of business attended to, after which a very practical and forceful message was delivered to the class by the Rev. Dr. Charles E. Wehler, of the Presbyterian Church, Frederick, Md. Readings also were given by Miss Edna Grace Smith, of Woodsboro, and Mrs. F. A. Rosenberger. Several members of the Ladies' Bible Class provided the refreshments for the evening, which were served by the men on that committee. The class now hopes to engage efficiently in the work of the local congregation and the denomination, as well as continue in their Bible study and fellowship. The class will meet regularly each quarter of the year. On the evening of Nov. 6, the members of the Heidelberg Workers of St. John's Church, Woodsboro, surprised the pastor's wife when a party of them dropped in the parsonage laden with refreshments and two beautiful woolen comforts quilted by the members of the society themselves, which they presented to her in honor of her birthday. On Nov. 7 and 8 the Ladies' Guild of the Glade Church held its annual bazaar and a very creditable sum was realized. The Glade Charge is well on its way toward the payment of the 1930 Apportionment in full.

In the Greencastle, Pa., Charge, Rev. G. Ermine Plott, minister, Harvest Home services were held Sept. 21. Holy Communion, Oct. 5, at both Churches. Baptismal services in the afternoon of the same day, when 6 children were baptized. Rally Day was observed by Grace Sunday School Oct. 19. Mr. LeRoy Danzer, Presbyterian superintendent and layman of Hagerstown, Md., was the special guest speaker. Rev. Ray S. Vandevere, of the Lemasters Charge, conducted prayer service in Grace Church Oct. 22 in the absence of the minister who went to Washington to hear Dr. John R. Mott at the World Convention of the Disciples Church. Seventy-two men of the charge attended the Fourth Annual Men's Mass Meeting of Mercersburg Classis at St. John's Church, Chambersburg, Pa., Oct. 19. Mercersburg Classis held its fall meeting in Grace Church Oct. 30. Thirty-two ladies from the charge attended the Missionary Institute at St. John's Church, Chambersburg, Oct. 23. During the month of August our homes were saddened by the death of the following persons: A. B. Wilkinson, Bruce Pope, Mitchel Pensinger and Mrs. Emma Kiesacker, the latter being the last of the family of the late Samuel B. Snively, elder of Grace Church and member of building committee when Church was erected 75 years ago.

The program of the Ministerial Association of the Reformed Church in the U. S. in the Lehigh Valley, for 1930-31, is as follows: November—"The Fortieth Anniversary of the Association," address by President George W. Richards, D.D. December—"The Christian Idea of God," Rev. A. O. Reiter; "The Passion Play at Oberammergau," Rev. W. F. Curtis, LL.D. January—"The Uniqueness of Jesus," Rev. E. W. Ullrich; Book Review, "Theism and the Modern Mood," by Walter Marshall Horton, Rev. Wm. Van Reed Seltzer. February—"The Holy Spirit," Rev. Joseph S. Peters, D.D.; "The Church and the Modern Mind," Rev. R. Maxwell Paine. March—"The Christian Church; How Does It Differ from Other Organizations?", Rev. W. D. Mehrling; "Christian Stewardship," Rev. F. D. Slifer. April—"Can We Believe in Immortality?", Rev. W. H. Wotring, D.D.; Book Review, "The Atonement and Social Progress," by Shaile Mathews, Rev. T. H. Bachman. May—"The Place of Worship in the Life of a Christian," Rev. W. L. Meekstroth; "Behaviorism," Rev. J. P. Dieffenderfer. June—"The Age Limit, a Problem of Employment," Rev. W. O. Wolford; "A Calendar, a Typewriter, and a Desk Pad," Rev. W. U. Helfrich, D.D. September—"The Scope of Christian Education," Rev. Wilmer H. Long; "Pastoral Visitation," Rev. H. I. Crow. October—"The Reformed Church, Its Strength and Weakness," Rev. J. B. Stoudt, D.D.; Book Review, "The Spirit of Protestantism," by Rev. Harris Kirk, D.D., Rev. R. E. Kutz. Regular meetings of the association are held the first Monday of the month. The Rev. John F. DeLong, D.D., of Bethlehem, will entertain the association in December. There are at present 56 members.

The "Silver Anniversary" of our old friend, the Rev. Jacob Schmitt, pastor of the St. Paul's Evangelical Reformed Church, New York City, and the 5th anniversary of his ordination to the Christian ministry, were celebrated by his congregation in a most commendable way. Under the leadership of the Consistory, with Elder Wm. B. Haeussler as chairman, and Deacon J. W. Winkler as treasurer, plans unknown to the pastor, were formulated for these services. Sunday afternoon, Oct. 5, the beautifully decorated auditorium was filled with members and friends, assembled to have part in the jubilee and thanksgiving services. An excellent musical program was rendered by the choir. The Rev. E. G. Fuessle, of Newark, N. J., the predecessor of the present pastor, preached an inspiring sermon in German. The Rev. R. J.

Buttinghausen, of Bloomfield, N. J., gave an impressive address in English. Other ministers present and taking part in the service were Revs. A. B. Rhinow, of Brooklyn, N. Y.; D. A. Bode, Supt. of the Otilie Orphans' Home, Jamaica, L. I.; Geo. A. Goodhuhn, A. F. Hahn and E. J. Strassburger. Elder Wm. B. Haeussler extended the felicitations of the congregation. Mr. Haeussler also had charge of the social celebration that was held Oct. 8, for which the spacious Sunday School hall proved to be entirely too small. The ladies served refreshments. The choir gave a most excellent musical program, after which Elder Haeussler presented the pastor on behalf of the congregation, the Ladies' Aid and the Senior Christian Endeavor Society, a purse of \$1,030. The pastor, deeply touched, responded with words of sincere gratitude. Congratulatory addresses were then made by the Revs. E. G. Fuessle, M. J. H. Walenta, H. W. J. Schultz, Dr. Paul H. Land, D. J. Vervey and J. Jaeger; the last two being ministers of the Reformed Church in America. Elders John Ebert and Chas. Buermann, also spoke of the work of the pastor and congregation in most encouraging words. The "Messenger" joins in good wishes to this faithful pastor.

I have never been so impressed before by the tide of inquiry that is sweeping over all countries. We in America think there is a flood of literature abroad, but we have nothing in comparison with other lands. Tokyo, for example, has miles of bookshops. The press is reaching millions today that never knew anything beyond the borders of their own little communities only a few years ago. All this means that the doors of opportunity for Christ are equally open. The barriers of age-old custom and prejudice against the foreigner are now down. Faith and expectation on the part of the Christian Church are all that is necessary for the evangelization of the world.—John R. Mott.

#### A POSTAGE STAMP

The U. S. Government has just issued a postage stamp which should be of interest to Reformed Church people. It recalls a bit of Revolutionary history. The stamp commemorates the 200th anniversary of the birth of General Steuben, who rendered such signal service to our country in time of need.

Gen. Steuben was born in Magdeburg, Germany, Nov. 15, 1730. His father was a distinguished officer in the German army and the son became a cadet at the age of 14. He was an outspoken Protestant at a time when many suffered persecution for the faith. During a visit to Paris he met Benjamin Franklin, who persuaded him to cast his lot with the young Republic in America. He arrived here Nov. 1, 1777, and proceeded at once to York, Pa., where Congress was then in session. He was warmly received and sent to Gen. Washington at Valley Forge. Washington appointed him Inspector-General, and he at once set about to reorganize the army. He drilled the army so well that Lossing says that "after that the Continental regulars were never beaten in a fair fight."

After the Revolution Gen. Steuben resided in New York City, and was a ruling elder in the German Reformed Church on Nassau St., in which later a tablet was erected to his memory. It was a long time before he received any compensation for his services, due to the poverty of the colonies. The States of Pennsylvania, New York and New Jersey granted him tracts of wild land, to which the government later added an annuity of \$2,500 a year.

H. N. Smith.

#### AMERICAN SERVICES AT ZURICH, 1930

By Professor H. Wernecke

For the fifth summer since Dr. James I. Good's death, services in the English language were conducted in St. Ann's Chapel in Zurich. They have become something of an institution since Dr. Good made it a regular practice to gather about him his many friends in Zurich for such a service and at the same time invited in the tourists who were stopping over for the week ends. So worth while did he consider this contact with the Reformed Church of Switzerland, more specifically the Church of Zwingli's city that he made provision to have it continued.

This brief report is prompted by various motives. First of all it is an expression of gratitude to the Faculty and the Board of Central Theological Seminary for honoring the writer with the appointment. Secondly it is undoubtedly in line with Dr. Good's desire that the Church here at home should be informed concerning the carrying out of his plan and also hear regarding our sister-churches in Europe. The third reason for these lines is the conviction that if more of our Reformed people who go to Europe knew of this service at St. Ann's Chapel in Zurich (generally held the last three Sundays of July and the first three Sundays in August), they would so plan their tour as to spend a week-end in this noted city of the Reformation to be certain of a divine service in their language, to meet tourists from the ends of the earth, and to be shown the important Zwingli places in this thriving Swiss city.

Through the warm-hearted co-operation of the Rev. and Mrs. Mousson and daughter, the services were announced in the Saturday papers and announcements were taken personally to 16 hotels where English speaking tourists might be found. The hotel clerks were kind enough to pass out these to their guests and to place the notice of the services on the bulletin board. In addition those attending the first Sunday were urged each to bring a friend, resulting in a doubling of the attendance for the next Sunday.

Quite naturally a large percentage of the audience is from Zurich itself. Since these people quite commonly speak two or three languages, due partly to the different languages within the country and on the borders, and partly stimulated by the tourists, there are always a considerable number who enjoy attending a service conducted in another language than the German which they use at home and in business. Then there are quite a few people who have studied in foreign universities,

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others who have traveled and some who are sojourning in the city for an extended stay. On the various Sundays we were privileged to greet visitors from South Africa, Glasgow, Liverpool, London, California, Iowa, Massachusetts, Minnesota, New Jersey, Oklahoma, Oregon, Pennsylvania, South Dakota and Wisconsin. Among these were Mrs. Eymeyer, wife of our Supt. of the Pacific District of our Board of Home Missions, and the Rev. and Mrs. O. G. King, of Noble Road Presbyterian Church of Cleveland, formerly pastor of our Hough Ave. Church of the same city. It was a special pleasure to greet these people of our own Church and to help them see, even though it had to be hurriedly, the Grossmuenster, the Fraumuenster and the Zwingli Monument. The Rev. and Mrs. King had come from Lucerne in the morning and had to return in the afternoon and Mrs. Eymeyer was stopping over enroute to Lucerne and Interlaken. Their special interest in the city of Zwingli will help to accomplish the purpose that Dr. Good had in mind.

May I suggest that even now as readers of these lines are thinking of a trip next year, they insert a week-end at Zurich in July or August and a Sunday forenoon at the St. Ann's Chapel?

#### PHOEBE HOME, ALLENTOWN, PA.

**Rev. F. H. Moyer, Superintendent**

For many years some of the congregations from the potato belt in Lehigh County have been providing the potatoes and other farm products for use in the Home. It has been customary for the pastor of such congregations to invite each farmer to donate a bag of potatoes or other products. Several places are usually designated where they are assembled. Afterward the donations are taken by large trucks to the Home.

We have recently received from Ebenezer congregation, New Tripoli, Rev. T. H. Bachman, pastor, two truckloads of farm products, including potatoes, apples, pears, cabbage, etc. This is a very liberal donation. Our cellar is well stacked with apples and pears, better than ever before. The largest single item in the donation was potatoes. However, our bin is not quite full and we hope to fill it with additional donations from another charge.

We much appreciate the cheerfulness with which these donations have been made. The Home family has many needs and these are constantly being supplied by the help of many persons. Their sympathy and support is most commendable.

British exhibition early next year by way of the West Coast.

The Near East Foundation has undertaken to give \$50,000 a year in consolidating and extending educational and philanthropic work in Albania.

The rebellion in northern China has collapsed and the Nanking government is now directing its attention to combat hordes of bandits and communists in the Yangtze Valley by sending there 200,000 troops.

The American Red Cross has set its budget at \$4,042,000 for the current year, but according to a statement from its chairman, John Barton Payne, the expenditures will greatly exceed this amount on account of the heavy relief program for the winter.

The new British policy of restricting the settlement of Jews in Palestine was denounced Nov. 2 in Madison Square Garden, New York City. More than 40,000 attended.

Thomas Norton Longman, for many years head of the famous publishing house of Longmans, Green and Co., died at Hertfordshire, England, at the age of 81.

Edward S. Harkness has recently given to the endowment of the Department of Surgery of Columbia University \$600,000. The new gift follows one of \$500,000 from Mr. Harkness announced on Oct. 9.

A new airline to connect New York with Miami, Fla., was opened Nov. 4. A fleet of dual-motored Sikorsky amphibians are used and the landings at Miami are made on the water near the centre of the city.

The Rev. Dr. George Elliott, editor of "The Methodist Review" of New York, died at Flint, Mich., Nov. 3. He was 79.

The three-day celebration of the 27th anniversary of the independence of Panama from Colombia, which made possible the building of the Panama Canal, reached a climax Nov. 3 with a reception given by President Arosemena. President Hoover sent greetings.

The Nicaraguan Liberals have won a sweeping victory under American supervision. The president's party has taken 17 of 24 seats in the Senate and 23 of 43 in the Lower House.

A nationality treaty governing conditions of military service for persons of so-called dual nationalism has been signed between the United States and Norway at Oslo. This is the first to be concluded among several under negotiation with foreign countries.

General Bethune, hero of the Boer War, died at London, Nov. 3. He was 75 years old.

Notables in politics and industry celebrated the tenth anniversary at Pittsburgh of first radio broadcasting from Station KDKA Nov. 3.

The most striking results of the November election were the re-election of Franklin D. Roosevelt of New York; the election of Dwight W. Morrow, Senator from New Jersey, the election of J. Hamilton Lewis over Mrs. McCormick, Senator from Illinois, and the victory of Gifford Pinchot for the Governorship of Pennsylvania.

#### MEETING OF THE UNITED STEWARDSHIP COUNCIL IN WASHINGTON, DISTRICT OF COLUMBIA

The annual meeting of the United Stewardship Council of Churches of Christ in the United States and Canada, will be held in Washington, D. C., Nov. 28 and 29. The purpose of the Council is to correlate and disseminate information and inspiration on the Stewardship task facing the Protestant denominations; to act as an advisory body for those holding membership therein; and to combat the present drift toward externalism, secularism and materialism by teaching the Stewardship of life, abilities, time and money. The chief interest of the meeting will centre around the World Conference on Stewardship and Church Finance to be held in Edinburgh, Scotland, June 21-28, 1931. The Committee on the World Conference to report at the Washington

## NEWS OF THE WEEK

*Mrs. Henry W. Elson*

At a dinner Oct. 27 at Roosevelt House, New York City, the birthplace of the late President, William Green, president of the American Federation of Labor, and Dr. Hastings Hart, penologist, received the Roosevelt medal for distinguished service. James Garfield, president of the Roosevelt Memorial Association, made the awards.

A revolt believed to be of serious proportions has broken out in the Province of Taichu in Central Formosa, where 1,500 savages are reported to have swept down upon the village of Musha and massacred 28 Japanese residents. All the women of the village of Hahebo, the only remaining stronghold of the revolting tribes of Formosa, have committed suicide so the men of the tribe may go to battle unhampered, according to recent reports. Reorganization of the administration in Formosa is understood to be contemplated.

Mrs. James Robert McKee, daughter of the late Benjamin Harrison, former President of the United States, died at her home in Greenwich, Conn., Oct. 28.

Immigration declined 10,228 in September. 36 per cent. fell from 1929, laid to barring of possible public charges.

The American Public Health Association met in convention at Fort Worth, Texas, Oct. 29. Dr. William Hassler, Health Officer of San Francisco, was named president-elect to take office when Dr. Cumming, Surgeon General of the United States, has completed his term in 1931.

Hugh S. Gibson, Ambassador to Belgium and head of the American delegation to the sessions of the Preparatory Disarmament Commission of the League of Nations which began at Geneva on Nov. 6, was authorized by President Hoover to do anything he considers advisable to facilitate a naval accord between France and Italy.

Award of the Navy Cross to Rear Admiral Richard E. Byrd for "extraordinary heroism in the line of his profession as commanding officer of the Byrd Antarctic Expedition" has been announced by Secretary Adams. This is the fourth high reward bestowed upon Admiral Byrd by his country.

An earthquake wrecked a wide area in Italy, centering on Ancona. 21 known dead, hundreds of injured and much dam-

age to property have been reported, amounting to \$15,000,000.

Dr. Karl Landsteiner, eminent bacteriologist and pathologist, who since 1922 has been a member of the Rockefeller Institute for Medical Research in New York, Oct. 30 won the award of the Nobel prize for medicine. Dr. Landsteiner was born in Vienna in 1868.

Philip Milledoler Brett, of New York, has been named acting president of Rutgers University. Dr. John M. Thomas, president, has resigned to become vice-president of the National Life Insurance Company of Montpelier, Vt.

After assisting in the celebration Oct. 30 at Istanbul in commemoration of the seventh anniversary of the founding of the Turkish Republic, Premier Venizelos, of Greece, and Premier Ismet Pasha, of Turkey, signed a pact of friendship and neutrality between Greece and Turkey.

The dissolution of Congress and reform of the courts are the two most urgent reforms facing the new government of Brazil, according to Dr. Getulio Vargas, provisional president in his first interview.

One convict was killed, another was wounded and a third felled by tear gas in Sing Sing prison Nov. 1, when five prisoners, armed, made an unsuccessful attempt to shoot their way to freedom.

Public construction involving the expenditure of \$1,000,000,000 will be underway in the next few months as a result of the government's activities for the relief of unemployment, it has been predicted from the White House.

Investments of the Rockefeller Foundation in stocks and bonds at the end of 1929 totaled \$176,807,903.

200 army officers, along with General Pangalos, former Dictator of Greece, have been arrested in the plot to overthrow the government. They assert conclusion of pacts with Turkey is an affront to national honor. Premier Venizelos, of Greece, has recently returned from Turkey, where he was received with great cordiality and enthusiasm.

The Prince of Wales, Britain's "ambassador of trade," will follow President Hoover's good-will itinerary of South America, according to the plans recently announced and will reach Buenos Aires to open the

meeting consists of Dr. L. E. Lovejoy, Chicago; Dr. David McConaughy, New York, and Dr. H. S. Myers, New York.

Other matters to come before the meeting are reports from the following committees: Conferences, by Dr. F. A. Agar, New York; Publications, by Dr. W. H. Denison, Dayton, Ohio; Interdenominational Cooperation, by Dr. J. E. Crawford, Nashville, Tenn.; Young Peoples, by Dr. E. O. Houser, Chicago; Publicity, by Dr. R. C. Long, Atlanta; and others.

The officers of the Council are: President, Dr. Roswell C. Long, Atlanta; vice-president, Dr. William E. Lampe, Philadelphia; secretary-treasurer, Dr. H. S. Myers, New York. There are twenty-six denominations represented in the membership of the Council, each of which is expected to have its Stewardship leaders at the Washington meeting.

#### LINCOLN CLASSIS MEETING

Lincoln Classis held its fall meeting in St. Mark's Church in Lincoln on Saturday, Nov. 1. Reports were received from the following committees: Christian Education, Benevolent Institutions, Evangelism, Executive Committee and the Missionary and Stewardship Committee. The new method of distributing the Apportionment was unanimously adopted.

#### BETHANY ORPHANS' HOME

**Rev. Henry E. Gebhard, Superintendent**

The Hallowe'en season having come to a close, the appearance of snow flurries reminds us that winter is coming. During the Hallowe'en season our children had their fun, but they did not destroy property. The outside toilets were upset and broken but the matrons and friends of

Bethany agree it was a blessing to Bethany from a sanitary point of view.

The band instruments which were repaired have been returned and the band has regular practices each evening from 6 to 6.45. The repairs cost almost \$70, which over drew our band account.

Catechetical instruction has begun with the usual number of children enrolled.

Several mouth organs have been donated to the Home and the Hohner Mouth Organ Co. has sent us instructions how to play them. While they are in almost constant use, we realize that the transfer from one mouth to another is not good for the health of the children.

Holy Communion was observed on Home Mission Day with the usual offering by the children for Benevolence. The Home Mission service was used in connection with the Sunday School session.

## HOME AND YOUNG FOLKS

### *Junior Sermon*

By the Rev. Thomas Wilson Dickert, D.D.

#### THE STORY OF VIRGIL'S AENEID

**Text:** Hebrews 11:10, "He looked for the city which hath the foundations."

Since I told you about the life of Virgil, the great Latin poet, the two thousandth anniversary of whose birth was recently celebrated by the literary world, I want now to tell you a little about the story of his masterpiece the "Aeneid."

If some one had told me the story of Virgil's life and the contents of his great poetical work when I was a boy I would have felt very grateful to him. As it was, I had to translate some of the books of the "Aeneid" from Latin into English without knowing anything of the story, therefore I had to grope my way in the dark and to do the best I could. I want to help to make it easier for you if you will ever study this great production of Virgil.

Many translations of Virgil's "Aeneid" have been made into both English prose and poetry. Almost a dozen English poets have translated the "Aeneid" into our language during the past four hundred years. One of the best and most scholarly of these is the translation by John Dryden, finished in 1697, when the poet was sixty-six years old. Almost seventy years later John Covington published his most famous work, a translation of the "Aeneid," and some think that in certain respects it is superior to Dryden's translation. Some of you may be interested to hear that Mr. Covington knew his letters when he was fourteen months old, and could read well when he was three and a half years of age.

Last week I gave you a short outline of the first eight books of the "Aeneid." There were twelve books in all, and I must condense the story very much to squeeze it into our allotted space.

Virgil's "Aeneid," like Homer's "Iliad" and "Odyssey," is a story of Troy. Virgil takes both his subject and his method of poetical treatment from Homer. When Troy was destroyed through the help of "the wooden horse," about which I told you three years ago, Aeneas, the hero of Virgil's great poem, escaped and started out to rebuild the Trojan fortunes on the far-off shores of Italy.

We must bear in mind that the "Aeneid" was written before Christ was born, and that the events recorded were supposed to

have taken place hundreds of years before that time. The Greeks and the Romans worshiped heathen gods, whose names are found throughout the story. In fact Aeneas himself was supposed to be the son of Venus, the daughter of Jupiter, who watched over him and kept him from destruction, and his father was Anchises, one of the aged warriors of Troy.

Virgil's aim in writing the "Aeneid" was to add historical dignity to the house of Augustus Caesar, who was the Roman Emperor when the poem was written and at the time of the poet's death. He traced the origin of the Roman people to a band of Trojans who safely withdrew from Troy after its capture by the Greeks, and of whom Aeneas was the heroic leader.

Virgil plunges at once into the heart of his story, and introduces his hero in these words as translated by Mr. Stonington:

"Arms and the man I sing, who first,  
By fate of Ilian realm amerced,  
To fair Italia onward bore,  
And landed on Lavinium's shore."

J. W. Mackail, of Oxford University, gives the introductory paragraph as follows in prose:

"I sing of arms and the man who came of old, a fated wanderer, from the coasts of Troy to Italy and the shore of Lavinium; hard driven on land and on the deep by the violence of heaven, by reason of cruel Juno's unforgetful anger, and hard bestead in war also, ere he might find a city and carry his gods into Latium; from whom is the Latin race, the lords of Alba, and high-embattled Rome."

And then he asks: "Muse, tell me why, for what affaint of her deity, or in what vexation, did the Queen of heaven urge on a man excellent in goodness to circle through all those afflictions, to face all those toils? Is anger so fierce in celestial spirits?"

Then the story begins. Aeneas and his companions have just set sail from Sicily, and the goddess Juno tells Aeolus, King of the Winds, to raise a storm against them. What kind of a storm it was Mr. Stonington puts into these words:

"All in a moment, sun and skies  
Are blotted from the Trojan's eyes:  
Black night is brooding o'er the deep,  
Sharp thunder peals, live lightnings leap:  
The stoutest warrior holds his breath,  
And looks as on the face of death."

Neptune, the god of the sea, stops the storm, and Aeneas lands safely on the

shores of Libya, the part of northern Africa where Carthage is situated. Venus complains to Jupiter about the treatment her son Aeneas is receiving, and Jupiter comforts her heart by giving her a glimpse of the future. He tells her that Aeneas will reach Italy, that his son will reign as a great prince, and that Romulus will found Rome. And he tells her, further, that Rome will revenge the fall of Troy by conquering Greece, and that the Caesars will rule over a world wide empire.

Aeneas is wandering on the coast, with his faithful friend Achates, and they find out that they are in the realm of Dido, queen of Tyre, who is engaged in building the city of Carthage, her new capital.

Aeneas finds out that all his ships and their crews, except one, are safe. He meets Queen Dido. She makes a great banquet for Aeneas and his followers, and at its close asks Aeneas to relate the story of the fall of Troy and of his seven years' wanderings with his companions.

He tells how Troy was captured by means of the wooden horse, and how he escaped from the city carrying his aged father on his shoulders, with his son following him, the mother having been killed during the fall of the city.

He relates his wanderings in which he went from country to country. On reaching Sicily his father died, and sailing from there he and his companions were driven by the tempest to the shores of Carthage.

As Dido listens to the story, her admiration for Aeneas grows, and she falls deeply in love with him and begs him to marry her and remain at Carthage. But he is driven away by his purpose to go to Italy, and in her disappointment Queen Dido takes her own life as Aeneas sails away.

He visits Sicily, where he honors his father's memory by a series of games, and then sails to Italy where he lands at Cumae, in Campania. Here was the home in a cave of a far-famed Sibyl. He consults her as to the dangers ahead of him, and about a visit which he wants to make to his father in the spirit world. She tells him that he will be safe in the spirit world so long as he carries a magical Golden Bough. Mr. Covington speaks thus of the venture:

"The journey down to the Abyss  
Is prosperous and light;  
The palace-gates of gloomy Dis  
Stand open day and night;  
But upward to retrace the way,  
And pass into the light of day—  
There comes the stress of labor—this  
May task a hero's might."

Here Aeneas learns more about his future, and receives instruction with regard to the wars which he will have to fight in Italy. He comes safely back from his visit to the underworld and goes on his way to accomplish what he has been told to do.

Having reached the Tiber, Aeneas is promised the hand in marriage of the Princess Lavinia, daughter of King Latinus. Turnus, the chief opponent of Aeneas, and also in love with Lavinia, is slain. This ends the story. The words which Aeneas speaks to his son before he goes to his last victory, perhaps the noblest words which the poet has put into his mouth, make a fitting close to this short record of the "Aeneid."

"In his mailed arm his child he pressed,  
Kissed through his helm, and thus  
addressed:  
'Learn of your father to be great,  
Of others to be fortunate.'

"Why didn't you put this watermelon in the ice-box as I told you, Mary?"  
"I did, mum."  
"But it isn't cold."  
"No, mum. How could it be? I had to take out the ice to get it in."

## He Used His Opportunity

(Here is a real human interest story, told by the Commander-in-Chief of New York Masonic Consistory, who is a faithful Elder in the Collegiate Consistory of the Reformed Church in America, at the Marble Church, 5th Ave. and 29th St., New York)

### OPPORTUNITY

He was the blackest man I had ever seen. George, they called him. He had another name I suppose, and it was, of course, duly set down, as a matter of record, in the list of those employed at the mountain resort, where he and some hundred other Negroes were employed, but I am sure it was quite unknown to the guests of that delectable establishment. In the seven years that I had been a guest there, I knew him only as George. Officially, he was the head porter; unofficially, he was generally helpful to everyone, and everyone had a friendly feeling for this middle-aged Negro that he had fairly earned by his quietly courteous manner, and his constant thoughtfulness of others' needs, and his modest but unfailing good nature, in getting the baggage of flighty and excited guests collected, tagged, and themselves safely off to their respective homes.

My real contact with George, outside of that usual between a guest and a porter, came about in this wise. A certain Mrs. T\_\_\_\_\_, an elderly member of the Quaker Community operating the hotel, had been instrumental in providing a recreation hall, and meeting place for the colored employees, quite independent of the one in use by the white employees. Part of her program provided for a Sunday service suited to their spiritual needs, and she had managed to have some one address each meeting on topics presumably interesting to the audience.

With the simple directness of Quakers, she asked if I would be the speaker on the next Sunday evening, and agreeing to do so, she explained the form in use, and said that George would take care of the vocal part of the service.

As this tale concerns George alone, I need only say that the speaker on that occasion never had a more attentive audience. When the discourse was closed, Mrs. T\_\_\_\_ asked if George would not lead in a song suited to the subject of the evening.

Right here was my first introduction to an exhibition of that peculiar possessive emotion that stirs the real Negro when he seeks to liberate in song the deep spiritual yearnings of his soul. None of your vaudeville Spirituelles this; no white man's carefully harmonized setting here; it was the unrehearsed, pure outpouring of a heart in tune with its Maker. In that room that was pregnant with the silence of a holy and reverential meditation, there came, as a whisper from the darky's lips, a series of minor tones that told of the sorrow of a sin burdened soul, quickly changing to a major theme of hope in salvation, and the audience, male and female, each as they were gifted in impromptu harmonizing, catching the spirit, took up the refrain in a chorus that rang out in a joyous Hallelujah of faith in a glorious immortality, that made one feel that it must reach

tion, rising above him in physical and intellectual attainment, and contrasted their mental equipment with his own meager gifts, and perchance indulged in self pity? No! a thousand times No! George was a Prince, the son The King of Kings, for he welcomed, accepted gladly, and gloried in the rich gift of opportunity.

James H. Brice,  
in "The Double Eagle."

## Puzzle Box

ANSWER TO—HIDDEN WORD PUZZLE  
IN RHYME, No. 18  
SIMPLE SIMON

### A THANKSGIVING JUMBLE

- Divide this word and put the second half first, then you will see what you should be doing as you sit down to the table.
- Curtail twice what will be the central or crowning dish on some tables, and discover the fellow who wears a red cap.
- At least some sort of a \_\_\_\_ will be found on most tables; behead it and get an oven used for drying hops.
- Behead the piece of furniture the family is surrounding and be thankful that you are \_\_\_\_ to eat.
- After you \_\_\_\_ your water, coffee or milk, you might behead this word and go to the \_\_\_\_ and take some exercise.
- Of course you had \_\_\_\_, curtail it and get mixed type.
- Perhaps you were also fortunate in having \_\_\_\_, if so, behead it and get the Maori word that means "forever and ever."
- How about \_\_\_\_? Was it nicely frozen? Of course you bought it by the quart and did not use this beheaded word \_\_\_\_ as your measure.

A. M. S.

Father: "I greatly disapprove of that young Stimpson, and one particular reason is his lack of industry in his calling."

Daughter: "His calling? Why, he calls seven evenings in the week!"

Presbyterian Advance.

## The Family Altar

By A. W. Krampe, D.D.

### HELP FOR THE WEEK NOV. 17-23

**Practical Thought:** "And He said unto all, If any man would come after Me, let him deny himself, and take up his cross daily, and follow Me." Luke 9:23.

**Memory Hymn:** "Before the Lord We Bow."

Monday—The Rich Young Ruler  
Mark 10:17-22

For a few days the passage to be considered in our meditation treats of the rich young ruler. This young man had many lovable qualities which Jesus recognized, for we read: "Jesus looking upon him, loved him." There was a certain moral earnestness about him, he was upright, he was in quest of the highest eternal life. These are characteristics which are not to be despised in any one. Another very commendable thing in him was, that he came to Jesus seeking, as it seems honestly and earnestly, to be helped by Jesus whose goodness he recognized: "Good Master, what must I do to inherit eternal life?" Yet with all of these lovable qualities the young man did not know himself and he had not yet found his Master.

**Prayer:** Dear Master, we would, as we enter upon this week, enter Thy school and sit at Thy feet, to learn of Thee what is needful for us to inherit eternal life. Help us to honestly say: "Speak Lord, for Thy servant heareth" and grant us grace to follow Thee. Amen.

**Tuesday—The Handicap of Riches**  
Mark 10:23-31

The young man was one in whose heart riches were slowly dethroning God. He was not aware of this fact when he came to Jesus. His answer to Jesus: "All these things have I kept, what lack I yet?" reveal this. That was an astounding claim. But Jesus looked deeper and seeing the essential selfishness of the young man's heart, said to him: "Cut yourself entirely free from your great wealth and come, follow Me." In the case of this young man great wealth was the handicap, the thing that was crowding God out of his life and hindering him from living the simple life of faith and trust in God. Riches are a soul peril, i. e., the love of money is the root of evil. Anything that hinders entrance into the kingdom must be given up.

**Prayer:** Dear Father in Heaven, we ask Thee to make Thy teaching effective in our lives. May we be not only hearers, but doers of Thy Word. Make us willing and ready to cut ourselves free from anything and everything that would dethrone Thee in our hearts. Amen.

**Wednesday—The Danger of Riches**  
I Tim. 6:3-10

Paul was a close observer, knew real life and from a rich experience he wrote to his beloved friend and younger associate Timothy. In the passage for today he speaks of godliness and gain and utters some very timely warnings. While a true Christian does not overlook normal physical needs and makes rightful provision for these, yet the desire of his heart must not be to become rich and to possess many things. For the desire to have material wealth, covetousness, is apt to crowd out the needs of the higher life. Godliness is true wealth and that man is happy whose religion has taught him not to center his affection upon things, but upon God.

**Prayer:** Our Father, we thank Thee that Thou dost so liberally provide for all our needs, temporal and spiritual. Help us to strive for the enrichment of personality, for contentment and godliness. Amen.

**Thursday—The Rich Man and Lazarus**  
Luke 16:19-25

Jesus had many things to say about the right use of wealth and we find in His teaching some warnings against the abuse of money. The parable for today's meditation contains some very important lessons for us. Jesus did not teach that it is sinful to be rich, or that the poor will all be saved. It all depends upon one's attitude toward riches. Hoarding money, refusing to recognize the fact of stewardship, living a life of self-indulgence, heartlessly passing by the needy brother without making any effort to help the poor in their need; these are the things that Jesus condemned. Dives and Lazarus were living close together. What an opportunity for the rich man to unselfishly and generously use that which God had permitted him to acquire, in the interest of his unfortunate neighbor.

**Prayer:** Lord, help us to recognize that all blessings come from Thee and that Thou dost bless us in order that we may be a blessing to others. Make us unselfish, kind, sympathetic and willing to minister to those who need our help. Bless us this day and with us all men everywhere. Amen.

**Friday—Living Unto Christ**  
II Cor. 5:11-19

The Apostle Paul is speaking of the new

life which has become a reality in Christ. Old things have passed away, all things have been made new in him. This new life is so real, so completely cut off from the old, that all relationships have come under the influence of that new life and love and power. Man no longer lives for self but for Christ. Selfish considerations are impossible in a man who is ruled by the love of Christ. Fellowship with the living Christ brings a man into a new world. Pride and self-love have given

place to the spirit of unselfish service of others. No one can stand long in the shadow of the cross without letting his heart go out in love for others. That is the constraining power of the love of Christ for us.

**Prayer:**

"Come Almighty to deliver,  
Let us all Thy life receive;  
Suddenly return, and never,  
Never more Thy temples leave."

## NEWLY DESIGNED CHRISTMAS OFFERING ENVELOPES

The fine quality and beauty of this new series of Offering Envelopes makes them the choice of leading Churches everywhere. Artistically lithographed in the most beautiful colors and picturing truly religious scenes, they make a silent but very effective appeal, bringing many words of praise from the congregation and larger contributions.

The Slot or Daily Offering Envelope is something entirely new, attractively lithographed in five colors and picturing an impressive and appropriate scene on both front and back.

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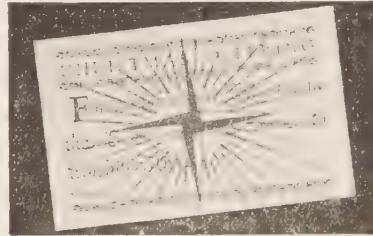
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Form D

Size, 3 1/4 x 2 1/4 inches. Printed in green and white coated stock. Background shows silver star. Price, 25 cents per 100; \$2.25 per 1000—not postpaid. An excellent envelope, moderately priced.

**MY CHRISTMAS OFFERING BOX**

The design in four colors of the Three Wise Men being led by the star makes this an attractive and most appropriate offering device for soliciting funds during the Christmas season. Price, 5 cents each, 50 cents per dozen; \$3.50 per 100. Delivery extra. \$3.75 per hundred, postpaid.

These boxes are made of heavy cardboard with tin tops and bottoms. The slot in the top is constructed so as to prevent the coin from coming out. They are the only Scriptural design offering boxes on the market.

Thee we would be always blessing,  
Serve Thee as Thy hosts above,  
Pray and praise Thee without ceasing,  
Glory in Thy perfect love." Amen.

Saturday—All to God's Glory  
I Cor. 10:23-33

Christians must never forget that they are followers of Christ, who lived not for Himself but for others. They must make Him their pattern and have the mind that was in Christ. The great question will not be: "Is it lawful for me to do this, will it profit me?" but rather: "Is it expedient, will it tend to edify my fellowman?" We must study our brother's interest as well as our own. That will require self-denial and sacrifice of self; but such living will redound to the glory of God and to the salvation of others. We are not in the world to please ourselves but God. Such living carries with it its own rich reward.

**Prayer:** Heavenly Father, Thou hast brought us through another week in safety and we thank Thee for all Thy goodness to us. Thou, as the giver of every good and perfect gift, hast showered untold blessings upon us. Make our lives useful and make us happy in Thy love. Amen.

Sunday—Better than Gold  
Psalm 19:7-14

For a few days we have been thinking about the right use of money, the use of material things which are to be used in the extension of the Kingdom of God. Today our lesson calls attention to something that is better than gold, something that is sweeter than honey. This better thing is the law of the Lord—the Scriptures as we would say today. The writer of Psalm 19 says of the Word of God that it will restore the soul, make wise the simple, rejoice the heart, enlighten the eyes. He does not claim too much for the Bible, for the message of good news contained in it, has brought light and life, and peace and joy to all who have accepted it in faith. Let us today thank God for His Holy Word, at home and in our Church assemblies.

**Prayer:**

"Word of the Ever-living God,  
Will of His glorious Son;  
Without Thee how could earth be trod,  
Or heaven itself be won?"

"Lord grant us all aright to learn  
The Wisdom it imparts;  
And to its heavenly teaching turn  
With simple childlike hearts." Amen.

#### GETTING ITS NUMBER

Father (awaiting the news): "Well, nurse, will it use a razor or a lipstick?"

## Home Education

"The Child's First School is the Family"  
Froebel

#### DIVERSITY OF INTEREST

Marion Brownfield

"Mother, look at the roots of that tree!" The little boy on the street car pointed to a tree in a parkway, whose sprawling surface roots had uplifted the sidewalk.

His mother nodded indifferently. This might have been excusable had she been making cake or doing anything else which required her full attention. The point is, however, that she lost an opportunity to educate her child.

Too often, nowadays, we lament the fact that our children don't care for anything but amusements—entertainment that costs money. Often, too, we apologize for ourselves, saying that we haven't the education we wish we had; but a broad education consists in having a diversity of interests and knowledge.

Nearly all children have, naturally, a diversity of interests. The world is all sparkling new to them, from the fluffy kitten to the gleaming stars of night. That is why they ask so many questions. The school teacher is paid to answer some of these, but most parents ignore as many as they can.

After awhile, children stop asking questions of persons who give them no satisfaction. They get their information from questionable sources, or in time, they settle down into the boredom of narrow ruts of thought.

#### THE PASTOR SAYS

By John Andrew Holmes

You cannot tell at what hour some one may lose his way in the night because there is no gleam from the window of your soul.

Consider how narrow the interests of the average parent become. The father must concentrate the greater part of his time on the work that brings the family income; the mother must occupy herself with the routine of housekeeping, and mend, if not make, the children's clothes. Both probably enjoy music via radio and conscientiously devote some time to religion. If they are fortunate they may have a garden to be interested in; the chances are that the family "flivver" takes more of the father's time.

And children are interested in art, science, nature, history, literature, sport, biology and people. Of course, not many children read a history of art, or know that the science of insects is called entomology. But most of them want to know the name of a picture and they may become absorbingly interested in watching ants. Now of course the best intentioned parent can't be a walking encyclopedia. But far better than buying a "Book of Knowledge" for a child's birthday—and that is good—is the patient every day understanding and personal help which it is possible for a parent to give. Hardly any great success has been achieved, whether by a painter or statesman, but can be credited to early encouragement.

And such encouragement should be spelled with a capital, for it is the opposite of discouragement of childish questions! Encouragement rather than training is really what a child needs to keep up the diversity of interests that will make him a broad-minded, educated person all of his life. Encourage children to be interested in everything! Only in this way will they sort out the worthwhile, develop judgment and "find themselves."

"I have always felt that the greatest value of training in the kindergarten was to be found in the socialization of the children. The co-operative games and activities, the continual supervision by trained teachers of the conduct of the youngsters, and the high ideals of social behavior presented before them, result in the case of large numbers of children in a very marked improvement."—J. R. Young, Professor of Psychology, University of Nevada.

The National Kindergarten Association, 8 West Fortieth Street, New York, is working energetically to get kindergartens established in all public schools. Any person interested to help in this work may obtain further information from the Association.

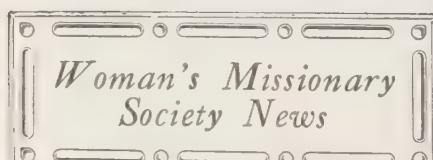
Action to present the two gift building funds followed an address by the Rev. Loren W. Veith, pastor of Pleasant Valley Mission, who told of the work of this Mission Church for the residents of the entire community. Moral delinquency and illiteracy were characteristic of the people until the mission was established four years ago. The training provided in the mission is bringing a marked improvement in the character of the citizens but facilities for carrying on the work are wholly inadequate. The recital of these facts resulted in the action of the Synodical Society to present the \$500 fund.

The session also witnessed the completion of the Reading Course established four years ago under the direction of the Educational Committee. According to the report, 591 persons had read books and periodicals, thereby earning twenty-four or more units of credit which entitled them to the diploma of the Synodical Society. The diplomas were presented in connection with the Classical Institutes of Pittsburgh Synod the week of Oct. 13. Seals were presented to those who earned more than twenty-four units, a seal for each additional twelve units. To Miss S. Elizabeth Zimmerman goes the credit for the

greatest number of units, she having 178 units. Mrs. D. J. Snyder, Westmoreland Classis, second, with 151 units; Miss Nell Smith, St. Paul's Classis, with 137, and Mrs. A. C. Renoll, also St. Paul's Classis, with 134. The number of readers totaled 1,233, with a total of 31,382 books and periodicals in the four-year period. Beginning with this year, readers of Pittsburgh Synodical Society will pursue the Reading Course of the General Synodical Society. Honorary members of the Pittsburgh Synodical Reading Course who received diplomas included Mrs. L. L. Anewalt, president of the W. M. S. G. S.; Miss Carrie M. Kerschner, executive secretary; Miss Ruth Heinmiller, field secretary, and Mrs. Henry Gekeler, secretary of printing, all of the General Synodical Society.

Mrs. F. W. Leich, of Dayton, O., spoke earnestly of the problem of recovery of losses in membership and presented suggestions which she believes will be helpful. Acting upon her suggestions, the body adopted a recommendation to hold a series of Classical Congresses during the Lenten season, 1931.

The Rev. Dr. William DeLong, of Phila., was the speaker Friday evening. His theme was Church Building Funds. The Girls' Guild of the Irwin Church, with



Mrs. Edwin W. Lentz, Editor  
311 Market Street, Bangor, Pa.

Pittsburgh Synodical Convention. Church Building Funds are the objects of the benevolences of the Woman's Missionary Society of Pittsburgh Synod, according to action taken at the forty-fourth annual session which convened in Irwin, Penna., Thursday afternoon, Oct. 2, and concluded the session Friday evening, Oct. 3. The organization pledged itself to raise \$1,000 within the missionary societies of the Synod this year and in addition, gave a gift building fund of \$500 to Pleasant Valley Mission, Dayton, O. This sum becomes available at once as does also a second gift building fund of \$500 presented by the Woman's Missionary Society by the First Reformed Church of Greensburg, Pa.

members of the same group from the Laramer Church, presented the pageant, "The Lifting Hand," following Thursday evening's address given by Prof. Charles Maxwell, of Greensburg. Prof. Maxwell's address emphasized growing through reading.

Mrs. M. G. Schucker was re-elected to the office of president. The only change in the elected officers is that of Mrs. Edna Baer Furst, who succeeds Miss Nell Smith as statistical secretary. **M. B. T.**

**Eastern Synodical Convention.** The 43rd annual convention of the Woman's Missionary Society, Eastern Synod, convened in Trinity Reformed Church, Allentown, Sept. 30, Oct. 1 and 2, with Mrs. J. M. Mengel presiding. In this, the largest convention in the history of the Synod, were registered 235 delegates and many visitors. The convention theme "Working Together" gave continuity to the devotional services as leaders emphasized "Working Together" in the Home, the Missionary Society and Church, the Community and Nation, for just World Relations . . . "Ye are Workers Together with God."

Inspirational messages were given by Mrs. Calvin D. Stoudt, "Baghdad—a World Junction"; Miss M. Edith Craske, "Medical College of Ludiana, India"; Miss Laura Snyder, "Children's Work"; Miss Corinne Bowers, New York City, "Temples of the Soul."

The president's annual message climaxed in the challenge "Every Christian a steward the solution to overcome lack of workers and support of missionary projects." She emphasized the necessity to keep our enthusiasm for the missionary home so as to complete paying for it in the shortest possible time. The report of the Building Committee was gratifying.

The Special Gift Service, chairman, Mrs. H. C. Stauffer, was a "high spot" of the convention. Each Classical president announced the special contribution from her society. While the gifts were announced, a miniature of the Missionary Home was built—each Classical W. M. S., G. M. G. and Mission Band having a part in the building.

On Wednesday afternoon, the courtesy was tendered the convention body to visit Cedar Crest College and the Home for the Aged. The delegates availed themselves of the opportunity and spent a pleasant afternoon inspecting these two prominent Reformed Church institutions.

More than 300 girls and women participated in the G. M. G. banquet and the inspirational service which followed. A great rainbow arc spanned the speaker's table and gave the theme for the toasts. Mrs. J. Lloyd Snyder, Synodical G. M. G. secretary, presided at the banquet and led the devotion service in the Church auditorium. Mrs. Snyder was assisted by representatives from the Guilds of the Synods. The address was made by Miss Bowers. **P. F. D.**

**Fourth Annual Banquet.** "The Best" is indelibly written in the memory of the girls who attended the fourth banquet and Classical meeting of Girls' Missionary Guilds of Tohickon Classis, Oct. 10 in Salem Church, Doylestown, Pa. There were present one hundred sixty-two persons. Representatives from the various Guilds had part in the program. The principal address was made by Mrs. L. L. Anewalt. Her message was helpful in bringing inspiration to the girls. Miss Greta P. Hinkle presented the literature and spoke on benefits from the Reading Course. Miss Sara Hall, Classical Secretary of G. M. G., presided at the Institute sessions. At the banquet Miss Margaret Shelly, of Sellersville, presided as toastmistress.

The W. M. S., First Church, Spring City, recently entertained the G. M. G. at a covered dish supper. Following the supper

Mrs. Maurice Sampson, of Philadelphia, who recently returned from a tour through Europe—visiting 11 countries and traveling 17,000 miles—spoke, giving her impressions of conditions in Europe and North Africa.

#### THE MISSION HOUSE

In a former article I called attention to the financial distress of some of our students, particularly our Indians. The way in which our friends have responded to our needs is one of the most cheering experiences of my life. In these days when one hears so much heavy groaning over the raising of the Apportionment, one is apt to fear that the heart has gone out of our giving. Perhaps our benevolences have become so mechanical that the human touch is lacking. At any rate, here is what happened in response to that article. While making a brief call at one of our Ohio parsonages, the mistress of the manse stated that the ladies of her Church were deeply interested in George Green, since they had supported him while he was at our Indian School. She felt sure that the ladies wanted to do something to make his advanced education possible. The next surprise came from a pastor at Ohio Synod who handed me a check for \$25. A pastor in Pennsylvania writes:

"Your letter in the 'Christian World' impressed me very much. That whole graduating class entering the seminary. The inability of the students to earn during the vacation. The Indians. Enclosed find my check for ten dollars to help these, the Indian and all. I will do without some things to do this but I will be happy to do so. Kindly omit my name in this."

This is from a pastor in Iowa: "A young man with such determination and such noble aspiration ought to be encouraged in a material way, so I am sending \$10."

A lady from Pennsylvania writes: "I noticed in last week's 'Christian World' that you needed help for students. Perhaps this may help a little, a check for \$25."

This is from Lehigh County, Pennsylvania: "Enclosed find a postal money order for 40 dollars toward financial assistance for George Green. Read the Mission House letter in last week's 'Reformed Church Messenger.' Expect to send more money toward his financial assistance in a few months. Please do not publish name."

Here is a real instance of "bread cast upon the waters" returning after many years: "I read your article in the 'Christian World,' in which you refer to a burden that I can fully understand. You want so much to do for these students and the institution is too poor to do it. I can remember how old Professor Muehlmeier helped me out in similar circumstances nearly fifty years ago. He not only deferred payment of my dues but also reduced them very materially. I think one can never fully compensate for such favors, much as he may think he has done so. I want to send you \$25 a month beginning with the first check, and will continue throughout this school year."

I pass these sentiments on to our readers that they may share our joy. We will just keep on with our work with full confidence that God will supply all our needs.

J. Friedli, Acting President.

#### 80TH ANNIVERSARY OF CHRIST CHURCH, BETHLEHEM, PA., REV. WM. H. BOLLMAN, MINISTER

"Remembrance wakes with all her busy train." Thus October, 1930, was a month long to be remembered in the history of the parish! The celebration of the 80th anniversary of the founding of the Church began on the first Sunday in the month. The Church auditorium, which during the summer months had been redecorated and renovated, was reopened and rededicated.

## ✓ New and Recent Cokesbury Good Books

### ✓ THE MIRACLE OF THE GALILEAN

By Paul B. Kern. "An interpretation, a challenge and an appeal, with the element of timeliness for its demand of the Church of today to know and understand and follow the leadership of Jesus."—*Christian Advocate*. \$2

### ✓ THE SPIRIT OF PROTESTANTISM

By Harris E. Kirk. "He diagnoses the disorders of our day and brings us out of the resultant depression by showing the true spirit of Protestantism as an antidote for materialism, a superficial humanism, and a deadly secularism."—*Presbyterian Magazine*

### ✓ BEHAVIORISM: A BATTLE LINE

By Eminent Psychologists, Philosophers, Sociologists and Religious Scholars. With the recent re-publication of Watson's Behaviorism, this competent, penetrating volume concerning one of the big questions of import to science and religion—the affirmation of human and spiritual values—becomes even more valuable.

\$2.25

### ✓ THE PREACHER AND HIS MISSIONARY MESSAGE

By Stephen J. Corey. A valuable new book for the preacher who wishes to portray intelligently from the pulpit the projects and problems of present-day missions. It is surprisingly up to the minute.

\$1.50

### ✓ THE TEACHING OF JESUS ON HUMAN RELATIONS

By John S. Hoyland. One of England's noted students of race relations gives us splendid chapters on individual, state, national and international comity. Excellently arranged for personal and group study.

50 cents (paper).

#### ✓ THE NEW PREACHING

✓ Joseph Fort Newton.

\$2

#### ✓ MEN WHO MADE THE CHURCHES

✓ Paul Hutchinson.

\$1.50

#### ✓ CHURCH PUBLICITY (Illustrated)

✓ William H. Leach.

\$2.25

#### ✓ The Lesson Round Table, 1931

✓ for the International Lessons.

\$1.25

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NASHVILLE

At Your Own Book Store!

The Rev. Dr. J. M. G. Darms, Phila., was the guest preacher at both services. The choir, under the direction of David Griffith Samuels, sang "And the Glory of the Lord" from Handel's "Messiah." It was at this service that the Pro Christo Bible Class presented the Church with four beautifully engraved brass offering plates and the Intermediate C. E. Society presented a check for \$20 toward the Improvement Fund.

The dedication of the Warnick Memorial Organ took place at the morning service and of the new Concert Grand Piano at the evening service on Oct. 12. The organ, installed by the Moeller Organ Co., of Hagerstown, Md., is a modern three-manual 33-stop pipe organ including chimes and harp. It is probably the largest and finest in the Lehigh Valley. The organ is a gift to the parish of Mrs. Sara W. Pardee, of Hazleton, and is given in memory of her parents, Mr. and Mrs. William Warnick. Immediately following the sermon, which was preached by the pastor, Mr. Samuels played a hymn fantasia on the organ, bringing out all of the tones of the majestic instrument. The piano, a Mason and Hamlin, is a gift of Elder and Mrs. Elmer F. Eberts to the parish. A musical service was presented in the evening, the talent taken exclusively from the membership of the Church.

## CHRISTMAS Entertainments

Our "Christmas Sampler" is FREE to you if you mention REFORMED CHURCH MESSENGER.

It illustrates, clearly, our new 1930 Christmas Programs, Pageants, Cantatas, Plays, Services, etc.

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91 Seventh Avenue New York

Anniversary Home Coming Services were observed on Oct. 19, with the Rev. Drs. J. Rauch Stein, stated clerk of General Synod, and Henry I. Stahr, executive secretary of the Board of Christian Education, as guest preachers. At the close of the services the guest preachers, who were former pastors at Christ Church, and their wives stood within the chancel and were greeted by their many friends.

The anniversary services closed with Communion on Oct. 26. All members of the Church made a special effort to partake the Sacrament at this time and made it a solemn rededication of themselves to the "Faith of Our Fathers." Twenty-five new members were received into the fellowship of Christ Church. The last Sunday of the anniversary month marked the full payment of the "Old Church Debt." During the past 11 months over \$6,000 was contributed for this express purpose. The anniversary goal was reached—and passed! The surplus was put on the new debt of \$4,749. This debt was contracted during the summer months, when the Church auditorium and Sunday School rooms were redecorated and renovated incident to the installation of the organ. Of this debt about \$1,200 remains to be paid. During this month mid-week services were held on every Wednesday evening, beginning Oct. 8. This was "Reformed Church Night." The members and pastors of local Reformed Churches were guests, with the pastors taking part in the program.

Oct. 15 was "Community Night." At this time the officers of the Bethlehem Ministerial Association were on the program.

The 22nd brought a happy and informal time to all members and friends of the Church in the form of an old-time social and jubilee. Many who possessed old-time costumes wore them. The interesting program consisted of brief addresses, musical numbers, humorous sketches and beautiful tableaux. Stereopticon pictures of persons and events associated with the history of the parish were shown. Those members who have been associated with the Church for more than 40 years were on the platform and were shown due respect. At the close of the program refreshments were served in the social room.

## FALL MEETING OF N. C. CLASSIS

(Continued from page 2)

Year; What Shall We Make of It?" Both of these addresses were very timely and contained much food for thought.

Reference was made to the Centennial Meeting to be held at Brick Church, Guilford County, next May, in the same building in which Classis was organized 100 years ago. A resolution was passed asking all ministers to plan to stay at Classis over Sunday.

Just before the adjournment of Classis, in the afternoon of Oct. 21, Dr. J. C. Leonard spoke along a historical line with reference to the early history of Pilgrim congregation. He gave interesting reminiscences of the last meeting of Classis held at Pilgrim in 1883. A picnic dinner was served by the ladies of the congregation in the Church hut. The writer knows it is an easy matter for hungry preachers and elders to say that the last great meal is the best. It is his humble opinion that, with all due regard for other great meals that have been served by other congrega-

tions on similar occasions, there has never been a more wonderful dinner served than the one the ministers and elders and visitors enjoyed at Pilgrim.

L. A. Peeler, Press Reporter.

## Letters to the Editor

Oct. 16, 1930.

Dear Dr. Leinbach:

In four more days we shall reach Suez, where the Millers, Mrs. Seiple and I will leave this ship and go to Cairo before starting on our trip through Palestine and Syria to Baghdad.

Mrs. Seiple and I left Karuizawa, where we had spent our summer in our cottage, on Sept. 6 for Yokohama. On our arrival at the Hotel New Grand, we met Dr. and Mrs. Elmer H. Zaugg and Harold, who had landed that afternoon from the Taiyo Maru. We were very glad to welcome them back to Japan after three years' absence and also to see Professor O. M. Stoudt there. He had gone from Sendai to meet them. Next day Mr. Stoudt, Mrs. Seiple and I accompanied Dr. and Mrs. Zaugg and Harold to Tokyo, where we saw them off at Ueno Station on their way to Sendai.

On the morning of Sept. 10, Mrs. Seiple and I left Yokohama for Sannomiya Station, Kobe, on the 10.35 Fuji Express. Dr. A. K. Faust's elder son Lloyd and Mr. Stoudt were at the station to see us off. Dr. and Mrs. Henry K. Miller boarded this train at Tokyo. On our arrival in Kobe, the Millers went to the Pleasanton Hotel and we to the Oriental Hotel.

At noon the next day, the Millers and we were kindly invited to a sukiyaki dinner at the home of the Rev. and Mrs. Zenjiro Yatsu. Mr. Yatsu is an alumnus of North Japan College and Mrs. Yatsu an alumna of Miyagi College. Mrs. Yatsu came down to the ship next day to see us off.

We went aboard the President Harrison before noon on Sept. 12, as she was originally scheduled to sail at 3 P. M., but we did not get away much before 7.30 on account of the rain delaying the loading of freight from lighters.

On our arrival at Shanghai on Sept. 15, we got in touch by telephone with several of the members of our China Mission who have been obliged to leave their stations and go to Shanghai, namely, the Rev. and Mrs. George R. Snyder, Mrs. Sterling W. Whitener, Mrs. Paul V. Taylor and the Rev. and Mrs. Karl H. Beck. They exerted themselves to the utmost to show us about and to entertain us. We were very sorry for the Becks, as their five-year-old son Herbert was critically ill with bacillary dysentery at the Country Hospital. On the afternoon of the 16th, in the National Christian Council Committee Room on the third floor of the Missions Building, we had a prayer meeting for his recovery, as he was not expected to live through the day.

At Hong Kong on Sept. 20, the Millers and we took a ride on the cable railway to the top of the peak and back and a motor car trip around the island and had luncheon at the Repulse Bay Hotel.

As there was cholera at Manila, when we landed on Sept. 23, the ship's doctor advised us not to eat nor drink while ashore. The ship's crew were not allowed to go ashore. Some of the interesting sights of Manila were the pony carriages, the water buffalo or earabao, and the native huts raised several feet from the ground. The weather there was very hot. Because it was the rainy season in the tropics, the weather in general was cooler than usual. We took a motor car ride and at the Las Pinas Church in Rizal Province saw the Church organ with pipes of bamboo. It dates from 1818.

As our ship reached Singapore early on Sept. 29 and sailed from Penang on Oct. 4, we found out that we could make a trip to the east coast of Sumatra and get back to Penang in time to catch our ship.

So, at 10.30 on the morning of Sept. 29, we sailed on a Dutch express steamer, the Opten Noort, from Singapore for Belawan-Deli, the port of Medan, on the east coast of Sumatra. From the time of our landing at Singapore until our sailing for Sumatra, we had only an hour and a half in which to go to the central police station to register as incoming aliens, to Thos. Cook and Sons to get some Dutch money for our trip, to the Dutch Consulate for a visa for our visit to the Dutch East Indies and to make final arrangements for our steamer tickets. But we caught our steamer with ten minutes to spare, thanks to using a motor car to get about rapidly.

We arrived at the pier at Belawan-Deli next morning at 10.30 after a trip of four hundred miles. Mrs. Flora M. Weida, the wife of my cousin Frederick S. Weida, met us at the pier with her Buick five-passenger touring car and Sikh chauffeur and took the Millers and us to Medan (about sixteen miles), where we had luncheon at the Hotel de Boer. After luncheon the Millers took a motor car trip to Brastagi into the mountains, in the country of the Bataks, who were once cannibals but have been converted to Christianity by German missionaries. The Millers were at the Grand Hotel Brastagi during their stay there. Mrs. Weida, Mrs. Seiple and I motored about forty-four miles to Dolok Merangir to the 16,000 acre plantation of the Goodyear Rubber Company. My cousin is assistant manager there. We were charmed with the beauty and variety of the tropical vegetation of Sumatra.

Next day, October 1, as the first day of the month, was a holiday for every one on the plantation, so Mr. and Mrs. Weida took Mrs. Seiple and me on a motor trip to Lake Toba (altitude 3,000 feet), where we had luncheon at the Prapat Hotel on the peninsula of Prapat which juts into the lake. Then we motored to Brastagi and called on the Millers at the Grand Hotel Brastagi. Their room on the second floor commanded a grand view of the mountains in two directions. Mt. Sinabang is shaped like Mt. Fuji in Japan. Mr. Weida's younger brother, my cousin, the Rev. F. Wharton Weida, who was from 1925 to 1927 a short term teacher of English in North Japan College, Sendai, and lived with us, climbed this mountain on his visit to Sumatra in 1927. The Millers and we had dinner together at the Grand Hotel Brastagi. Mr. and Mrs. Weida and Mrs. Seiple and I spent the night in the Goodyear Rubber Company's bungalow at Brastagi. The altitude of the place is 4,800 feet.

Next morning we had an early breakfast at the bungalow, served by two Chinese servants. Then we went to the Grand Hotel Brastagi and started from there in two motor cars. My cousin rode in the Millers' hired car and Mrs. Seiple and I with Mrs. Weida in their car. We motored to Dolok Merangir and had an early luncheon at my cousin's home. Before that he showed us about the rubber plantation. At a little after one o'clock Mrs. Seiple and I started off in my cousin's car for Belawan-Deli with his chauffeur driving. The Millers followed in their car. We did not think it necessary for my cousin and his wife to make this long trip to see us off. We arrived in good time to catch the little Dutch steamer Tohiti (800 tons) bound for Penang, just 145 miles away directly across the Strait of Malacca. There were not more than six first class passengers in all. The trip was rough but none of us were seasick.

About nine o'clock next morning, Oct. 3, we landed at Penang. As our ship the President Harrison was not due from Singapore before noon, we took a motor car

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ride of about three hours and visited the Snake Temple, the Penang Zoological Garden, and the Waterfall and Botanical Gardens. We went on board the President Harrison about one o'clock and sailed the following evening at 8.20 for Colombo, Ceylon.

We arrived at Colombo on Oct. 8 but too late in the afternoon for those who wished to do so to make the trip to Kandy to the Temple of the Tooth of Buddha.

Mrs. Seiple joins me in kindest regards to you and also to all the readers of the "Reformed Church Messenger."

Very cordially yours,  
Wm. G. Seiple.

Editor, "Reformed Church Messenger."  
Sir:

THE SEMINAR IN THE CARIBBEAN  
February 14-March 4, 1931

A venture, of high significance and importance in international relations is being realized this coming February. Latin America has been, through the last years, of increasing interest and concern. Are we in the United States going to be intelligent on questions of vital economic, educational and international import? The Committee on Cultural Relations with Latin America, after a year's study of this question, is now announcing the First

Annual Session of the Seminar in the Caribbean. The members of the Seminar will sail from New York on the S. S. Caledonia, Feb. 14, 1931. Visits will be made to San Juan, Puerto Rico; Santo Domingo; Colon, Canal Zone; Kingston, Jamaica; Port-au-Prince, Haiti; and Havana, Cuba. They will return to New York on March 4.

We have enlisted a group of able lecturers and leaders of round table discussions: Dr. Ernest Gruening, Dr. E. C. Lindeman, Dr. Leland Jenks, Dr. Samuel Guy Inman, Mr. Charles Thomson and Mr. Carleton Beals. Distinguished Latin Americans, as Dr. Fernando Ortiz, of Cuba, and Dr. Moises Saenz, of Mexico, are expected to participate in some of the sessions. Seminar programs are being arranged in San Juan, Santo Domingo, Port-au-Prince and Cuba. There will be conferences with the leaders of the countries visited and visits to educational institutions, social work agencies, etc.

The Seminar in the Caribbean is being established by the Committee, which has held the Seminar in Mexico annually since 1926. Over four hundred men and women have participated in the sessions in Mexico. Applications for membership and requests for further information should be addressed to Hubert C. Herring, the Committee on Cultural Relations with Latin America, 112 East 19th Street, New York City.

a matter of arithmetic, and to a system of merit.

This youth was evidently a faithful disciple of the scribes. Hence his question was pertinent and important. There were literally hundreds of precepts of varying importance he wanted to know, therefore, which of these multitudinous ordinances were of supreme value in gaining the favor of God and the reward of heaven. He may have put similar questions to his rabbinical teacher whose legalistic answers had failed to satisfy his moral passion. Now he came to Jesus, the "good Teacher," eagerly looking for light on the true way of life.

But the Master did not share this young man's conception of eternal life. To Him it did not mean a future heaven earned by good works. It meant, rather, a particular kind of life here and now. Jesus Himself was eternal life. He lived it daily. In His fellowship with God and in His intercourse with God, He was manifesting and demonstrating the beauty of it and its power. Instead of promising to get men into heaven, on certain conditions, Jesus sought to transform men into citizens of the Kingdom of God.

He tried it with this earnest seeker. First, He referred the youth back to the commandments, as the divine rules of human conduct. Jesus knew no other way of life than the doing of the will of God. So far He and the scribes agreed. The difference between them appears when we pass from the doing to the doer, from the outer act to the inner motive. In the gospel of Jesus, the slave of the law, who works from fear and for a reward, becomes the child whose service is the fruit of the filial spirit of love and gratitude. But the young ruler was disappointed because, after all, this famous Rabbi had offered him nothing new in the way of advice. He had been familiar from early youth with this way of the law, but it had not satisfied him. He cried out, "What lack I yet?" (Matthew 19:20).

Surely, it requires a wise teacher to answer that question. What, precisely, does a man like this youth lack? Reverence, earnest aspiration, humility, moral integrity, docility—all this he possessed. "And Jesus looking upon him loved him." What more, then, is needed to inherit eternal life?

Jesus' answer to the young man's question reveals His marvelous spiritual insight into the hearts of men. He saw that the chief hindrance to the youth's quest of eternal life was his attachment to his wealth. That meant more to him than all else. It was his real religion and his God. Therefore the Master tested him at this point. He said, "Go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me."

"One thing thou lackest," Jesus told him. But that one thing was really everything. It was the spirit of absolute surrender and consecration to God, without which the quest of eternal life is bound to fail. That spirit the youth lacked. His real God was mammon. His supreme quest in life was money. What he needed to inherit the eternal life which God bestows upon His children was, not a new commandment, but a new heart. The heart that seeks first the Kingdom of God, and that is willing to subordinate all other aims and ambitions of life to that supreme quest.



## THE CHURCH SERVICES

### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Twenty-third Sunday after Trinity

November 23, 1930

The Rich Young Ruler  
(Refusing a Life of Sacrificial Service)

Mark 10:17-27

**Golden Text:** And He said unto all, If any man would come after Me, let him deny himself, and take up his cross daily, and follow Me. Luke 9:23.

**Lesson Outline:** 1. The Great Refusal. 2. The Great Temptation. 3. The Great Choice.

One may speak of types of men whom Jesus met in His ministry. There were pretentious Pharisees, whose religion was a sham. But they regarded themselves as the favorites of God, and the heirs of His promises. Then there were men like Zacchaeus, publicans and sinners. The Pharisees despised and shunned them, but Jesus befriended them.

In the rich young ruler of our lesson we have another type, neither Pharisee nor publican. He is as good a law-keeper as the Pharisees, but he seems to lack their complacent spiritual pride and conceit. Like Zacchaeus, he seeks salvation, but he lacks the moral courage to pay the price. He was near the Kingdom of God, and Jesus loved Him. And yet He lost him. He wanted him, but He failed to get him.

These three types are ever with us: self-righteous Pharisees, who are far from God's Kingdom; penitent publicans, who

seek and find salvation through Christ; and earnest, upright men in quest of eternal life, but lacking one thing. Jesus is the friend of them all. Today we study His attitude toward one of the latter class.

**I. The Great Refusal.** This rich young ruler is one of the most attractive figures in the gospels. Three graphic narratives bear ample witness to his sincerity and personal charm (Matthew 19:16-26; Mark 10:17-27; Luke 18:18-30). And his portrait bears the significant superscription: One whom Jesus loved!

He loved him, even as we do, for his fine character and for his noble aspiration. A great question fell eagerly from his lips, as he ran to Jesus and knelt before Him. "Good Teacher, what shall I do that I may inherit eternal life?" That question gives us the measure of the man. His was a noble soul. Youth, wealth, and high social position did not satisfy him. His aspirations soared higher. We can easily understand why Jesus loved him. And we fully share the obvious admiration of the evangelists for this exceptional youth.

But this question also betrayed him. To him, eternal life meant a heaven earned by good works. He asked what he must do to inherit it. But inheritances are not earned by services. They are the free gifts of fathers to their children, and not the wages of masters to servants. The scribes, however, taught that eternal bliss, the heritage of the children of Abraham, was the reward of a meritorious life. According to their teaching the heavenly reward was in direct ratio to the number of precepts kept. They reduced religion to

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That test was too hard for the young ruler. He refused Jesus' offer of eternal life. It would have meant a career like that of John and Peter, in their fellowship of love and labor with Jesus. He would have come to share with them their character, and their crown of life. But career, character, and crown did not win the heart of this rich youth. He preferred his "great possessions." Yet, "he went away sorrowful," as must every man who has faced Jesus and has made the great refusal. He may be beguiled, but he is not deceived. Deep in his heart he knows that he has thrown away the only life that satisfies and saves a man from disgust and despair.

**II. The Great Temptation.** Then Jesus proceeded to point the true moral of the incident, as it were, lest His dull disciples fail to see it (vs. 23-27). His words are not a denunciation of rich men in general, nor a condemnation of wealth, but a very sane and solemn warning against the deceitfulness of riches.

Looking round about He said unto His disciples, "How hardly shall they that have riches enter into the Kingdom of God." Riches, of course, is not the only thing that keeps men from entering into that kingdom of the spirit. But in mammon Jesus found one of the great rivals of God. And this rivalry seems never to cease. Perhaps, there was never a time when the competition was keener, and the struggle harder, between the service of God and mammon.

There are many who seek sincerely to walk in Jesus' way of life. They seek first the kingdom of righteousness, peace, and joy in the Holy Spirit. They have enthroned God in their hearts, and they pray and labor to extend His beneficent sway throughout the whole world. Among them are many rich men, who devote their wealth to the service of God and man. But, whether rich or poor, their supreme aim in life is, not wealth, but Christlike character. "Whatsoever they have," be it money, power, talent, time, they hold in subordination to that supreme aim and purpose.

There are others who worship mammon. Some of them are rich, but most of them are poor. And, whether rich or poor, they lack Jesus' vision of life's true meaning and worth which is not measured by outer possessions. Its true glory is a Christlike character. That is eternal life.

In every age men are tempted to imitate the folly of the young ruler in making a great refusal. They would fain possess eternal life. They would even do something about getting it. But there is nothing to be done about it except to accept it freely as the gift of God's love, and on His condition that men surrender to Him. The glitter of gold and the many allurements of wealth blind us to the real treasures of life that are won by those who follow Jesus.

**III. The Great Choice.** But they, after all, have made the choice that is truly wise and great. They have chosen eternal life.

That thought dominates the interesting conversation between Jesus and His disciples, after the departure of the young ruler (vs. 28-31). Seemingly, Jesus had demanded a tremendous sacrifice of the rich youth, when He asked him to abandon all his wealth and follow an itinerant prophet. But in reality the Master had offered him a most profitable investment, promising immeasurable returns in time and eternity.

And Jesus reminded Peter of that fact when that impulsive disciple exclaimed, "Lord, we have left all, and followed Thee." Theirs was truly a great venture, but it was worth infinitely more than it cost. Jesus said that they should receive "an hundredfold now in this time," and "in the world to come life everlasting."

We, too, need that reassurance of our Lord. Following Jesus is much the same

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now as then. It is always a great venture of faith. It requires spiritual vision and moral courage. But the blessings of faith gladden life and sweeten death. The cost of following Jesus is high. But sin and selfishness cost infinitely more. Their wages is death.

### THE CHRISTIAN ENDEAVOR TOPIC By the Rev. Charles E. Schaeffer, D.D.

Nov. 23: Things for Which We Should Be Thankful. Ps. 103:1-13

Our annual national Thanksgiving Day affords an opportunity to make an inventory of our blessings and to express our

sense of gratitude for the same. It is the one day of the year when the nation officially recognizes God as the Giver of all good and calls upon its citizens to pause and give thanks. "It is a good thing to give thanks unto the Lord." It takes our thoughts away from ourselves, from our business and our busy life and centers them upon God. A day spent in real communion with God has a most wholesome effect upon the soul of the nation and upon the lives of those who comprise it. We become so self-centered, so inflated with a sense of our own achievements, so steeped in worldly affairs, so obsessed by the material interests of life that it is a good thing for a day to take "stock account" and to remind ourselves that all our blessings, personal or national, temporal or spiritual, come from God. It is a good thing to acknowledge God in our lives and to yield ourselves to Him in gratitude and praise.

When we begin to count our blessings we know not where the ceaseless round shall end. What have we that we did not receive? Are we not a favored people? Is ours not a blessed nation? Is this not a day that calls for gratitude? If the Pilgrim Fathers three centuries ago, after they had landed on these shores without homes, with sickness and death smiting their number, with the winter cold blowing on that rock-bound shore, could fall down and thank God, how much more can we! If, after the Revolution, when the colonies had cut loose from England and new problems were preplexing them, they could thank God and take courage, how much more can we! If after the Civil War, when the nation was rent in twain and many cherished hopes lay prostrate and frustrated, they could pause and thank God, how much more can we! If after the World War, when thousands of our boys lay in Flander's Field, and as the task of reconstruction lay before us, we stopped long enough to give thanks to God, how much more can we today! We have made some progress since those days and we have much more reason for gratitude today than ever in the past. When the children of Israel had passed safely through the Red Sea, after being pursued by their enemies, the Egyptians, who were engulfed in the returning waters, the record tells us, "and they saw the Egyptians lying dead on the seashore." So today we as a people see many of our enemies lie dead behind us. Some of our fiercest foes have been slain. Slavery, superstition, drunkenness, war, and a host of greater or lesser evils are dead. We thank God for this today. We thank God for the new forces that are ruling the world. We thank God for freedom, for democracy, for brotherhood, for justice, for peace. We thank God for the larger and fuller life of today. Our fathers never dreamed of such a day, when we richly enjoy all things, when human standards have been lifted, when ideals have been realized and all the universe offers itself to us to be utilized for our comfort, our happiness and our service. We thank God for the agencies and institutions that have served to bring us these blessings.

Foremost of these is the Church. There are some people who are not friendly and favorably disposed towards the Church. They neglect the Church and stand aloof from it. This is a very ungrateful attitude to assume. How short the memory of some people! The Church has been the pioneer of many good things which we enjoy today. It was the forerunner of education. Most of the colleges in our land were started by the Church. Practically all the welfare and charity work in this country was originated and fostered by the Church. The Church is still the inspirer of lofty ideals and noble aspirations. It is the one institution that stands avowedly for religion, and statesmen and Churchmen alike declare that religion lies at the basis of sound government. Therefore, today we thank God for the Church, for the Word of God, for Christian men

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and women who constitute the membership of the Church.

Another agency for which we are thankful is the school. What a great blessing our educational institutions have been in this country! They have produced an intelligent type of citizen, so that in America there is the lowest percent of illiteracy in the world. Our schools are the training fields for a better class of citizens. They are also the great melting pot for the many diversified types of population of which America is composed. They assure a unified citizenship with similar ideas and ideals.

We thank God for another of these agencies, viz., the home. While in many sections the home seems to be disintegrating and appears to be threatened at both poles of human society, it still remains the chief bulwark of our national as well as of our

social and religious life. A man seldom rises higher than his own roof or sinks lower than his own cellar. The home must be kept intact whatever else may be surrendered these days. From it are the issues of life. No nation can long exist without a normal, natural family life. When the home life in the Roman Empire declined, the Empire itself went into decay. Therefore, we thank God for our homes today and pledge Him to keep them pure and inviolate.

The present year has been one of unusual financial and industrial depression. Doubtless the effects in the wake of the war are largely responsible for this. But even in the midst of hard times, of unemployment, and of vanishing fortunes, there is room for gratitude. It is a testing time for our faith. It puts us where we must exert the best that is in us. If our Chris-

tianity cannot help us over this crisis and keep us strong in our faith and loyalty to the Church, then we have not as yet fully entered into the possibilities of our religion. We should thank God for dark days, for rainy days as well as for the sunlight.

Our gratitude should express itself not merely in words, but in deeds. We should show forth our gratitude not only with our lips, but also with our lives by yielding ourselves to His service and by walking before Him in righteousness and peace all our days. Thanksgiving and thanksgiving must never be parted from each other. They belong together, and let none put them asunder.

If we are truly thankful through word and work for all the blessings of life, personal, material, social, national and spiritual, then our Thanksgiving Day will prove a great blessing to us and future days will be brighter and better than ever. "O give thanks unto the Lord, for His mercy endureth forever."

## BOOK REVIEWS

**The Church and Adult Education**, by Benjamin S. Winchester. Richard R. Smith, Inc., New York. 181 pp. Price, \$1.50.

The new movement for adult education, with special reference to religious education, is discussed by the author in three sections. One deals with the objectives and methods of religious education of adults. In this section he shows that the old notion of adults being non-educable is exploded and that in this changing world there is an urgent need of helping adults to adjust themselves to the problems growing out of the new situation.

In section II he describes the particular areas of adult experience in which education is needed, family life, relationships of social strata, civic relationships and international problems. In each of these spheres the Church has an obligation to bring to bear the spirit and ideals of Jesus.

In the final section he surveys the possibilities for adult religious education. He treats in particular the resources of the local Church for discussion groups and educational projects, the development of leadership for such enterprises, and the building of informal, flexible, yet comprehensive programs.

"Adult Education," as the author conceives it, is no formal curriculum of subject-matter, but an attempt that adjusts itself to existing situations to break down prejudices and open minds and enlarge sympathies of Christian individuals and Churches.

A. N. S.

**A Quiet Talk with God Each Day, 1930-31**, by J. Sherman Wallace. The Judson Press. Price, 35c.

Another vest pocket booklet with a devotional suggestion and a brief prayer for each day of the year from Sept. 29, '30, to Sept. 27, '31. These "Quiet Talks" are based upon the weekly topics prepared by the Interdenominational Young People's Commission, which are the official topics for the devotional meetings of young people's societies, and should prove very helpful to all who desire a brief lesson and meditation for daily devotions.

A. M. S.

## OBITUARY

### WILMER H. STRAUSS

Following an illness of several months, Mr. Wilmer H. Strauss, a resident of Womelsdorf, Pa., and a member of Zion Church, died Oct. 24. Mr. Strauss was born at Womelsdorf, a son of the late

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Frank and Emma (Hoffa) Strauss. He was educated in the borough schools, old Palatinate College, later Albright College, and Franklin and Marshall College, class of 1896.

For a long time he was in the employ of the Reading Co., first in the round house and later planned the entire layout for the stores department of the company at Reading. Leaving the Reading Co. he became chief inspector for the Lehigh Coal and Navigation Co. and took up his residence at Summit Hill, where under his supervision a huge warehouse was built by the company. While at Summit Hill he was a member of St. Paul's Church and for years the teacher of the mixed Bible Class. Upon his retirement the family moved to Womelsdorf and lived at Lindemere, adjoining the town park, where he spent his boyhood days. Mr. Strauss was active in all community work and in Zion Church, to which the family transferred their membership. He brought to his work a rare zeal and ability and the power to

see it through. Any organization to which he put his hand fared well. He left behind him a trail of good works.

Surviving are his widow, Lizzie E. (Krumbine) Strauss and these children: Jeanette Marian, Frank Henry, George Wilmer, Margaret Elizabeth, wife of Oscar E. Gromis; Luke Krumbine and Dorothy Amanda. Two grandchildren, Dorothy Eleanor Gromis and Nancy Claire Strauss, and these brothers and sisters: Robert F., Germantown; Lewis H., Reading; Ray H., Womelsdorf, and Mrs. Mayme Batdorf, Womelsdorf.

Funeral services were held from his home in charge of his pastor, Rev. H. J. Miller, who used for his text Matt. 25:21, "Well done, good and faithful servant." Rev. Edgar W. Kohler, of Summit Hill, assisted in the service and gave an address. Dr. Martin W. Schweitzer, of Ephrata, a classmate of the deceased at Franklin and Marshall, offered the closing prayer. Interment, Union Cemetery, Womelsdorf.

H. J. M.